

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Chronicle

Home News.—On February 16, the Senate by a vote of 48-35 definitely defeated the LaFollette-Costigan Bill which was designed to provide direct Federal relief by distributing \$375,000,000 to charitable agencies, through the Children's Bureau. The opponents of the measure were twenty-seven Republicans and twenty-one Democrats. The Democrats thereupon began the preparation of the Black-Bulkley-Walsh Bill to loan \$375,000,000 to the States for similar purposes.—On February 15, the House adopted the Steagall-Glass Bill providing for credit extensions on the part of the Federal Reserve system. It has two purposes: first, to allow the groups of Federal Reserve banks to realize credits on paper assets not hitherto eligible for such purposes and, secondly, to relieve the internal pressure on the gold held in this country so that in case of "raids" from abroad it might be relinquished without undue stress on the banks. This latter was to be done by transferring certain Federal Reserve assets to be used as coverage for the currency in place of gold, leaving, however, the legal forty-per-cent gold coverage untouched. The bill was at first interpreted as a measure of inflation and resulted in a wild upturn on

the New York Stock Exchange. The Senate got the bill on February 17 and Senator Glass defended it.

On February 17, the Democrats in Congress announced a program for reorganizing governmental departments. This was immediately countered by a detailed proposition from the President advising the consolidation of various Federal activities and the creation of eight new Federal officials, among others, assistant secretaries for public health, education, and merchant marine. The proposal was violently opposed by the Democrats, principally because the President asked for the blanket power to concentrate the consolidations in his own hands without reference to Congress.—On February 16, Secretary of the Treasury Mills laid before Congress recommendations to raise \$337,000,000 to help counteract the deficit which he estimated would be \$1,241,000,000 for the year ending June 1933. The proposals were principally higher corporation and income taxes, gasoline, electricity, and gas taxes, and a tax on capital-stock sales and transfers. This, together with the \$786,000,000 expected to be raised by the December proposals of the Treasury, would still leave a deficit of \$118,000,000 to be overcome by executive economies. The budget proposals showed a decrease in estimates of expenses in all bureaus, etc., except that for Prohibition enforcement.—On February 15, the President named as Associate Justice of the Supreme Court, Benjamin N. Cardozo of New York, to succeed Justice Oliver Wendell Holmes. The appointment was received favorably everywhere and after a slight delay was accepted by the Senate.

Australia.—In the speech from the throne opening Parliament on February 17, the Governor General, Sir Isaac Isaacs, devoted much attention to the default of the State of New South Wales in the payment of interest due to bondholders in London and New York. The subject was also discussed by the new Prime Minister, Joseph A. Lyons. "We recognize that the default of New South Wales cannot be allowed to continue," Mr. Lyons stated, "and become a default of the Commonwealth." By a new arrangement, it was reported that Premier Lang, of New South Wales, would provide £380,000 towards the interest due, if the Federal Government would supply the remaining £50,000. It was alleged that the Lang Government in New South Wales was unable to meet its obligations because of the reckless expenditures in doles, social relief, labor regulations, etc. Mr. Lang expressed his position in the slogan, "Babies

or Bondholders," indicating that either one or the other had to be sacrificed. He put the issue before the Federal Government that it must provide loans to his Government or he would default on the foreign interest. The latter was prevented by the Federal Government, for the protection of Australian credit, assuming the payment of the foreign interest, but at the same time taking legal steps for the recovery from New South Wales of the money expended.

Austria.—The problem of conserving what little gold is left in Austria produced conditions which threatened the economic and physical life of the people. Quotas on imports were so restricted that a shortage of drugs and medicine was already keenly felt. To increase her purchasing power Austria appealed to the larger creditor nations for wider markets for her exports, and for relief, while shutting out imports from these countries because of shortage of foreign exchange. Money must be secured for the reorganization of the Creditanstalt, because the Austrian National Bank refused to discount bills for it, having already advanced over \$100,000,000 and being in a position to give no more help.

China.—While both the Tokyo and the Nanking Governments' peace moves remained ineffectual, since they could not agree on terms, fighting continued daily in the Shanghai area and the troops of both combatants were augmented. The Chinese were said to have 120,000 men there. Early in the week seven additional transports of troops increased the Japanese power bombing the Woosung forts. On February 12, during a four-hour truce arranged through the good offices of the Rev. Robert Jacquinet de Besange, S.J., 2,000 noncombatants, including many wounded Chinese civilians, evacuated Chapei. Desperate fighting was reported on February 14 with 2,000 killed and wounded.

Costa Rica.—When, following the elections on February 14, the indications were that Ricardo Jimenez Oreamuno would obtain the Presidency over his three opponents a revolution was started by his nearest rival, Manuel Castro Quesada, at one time Minister to the United States. The disappointed candidate and his followers seized the Bella Vista military barracks and severe fighting followed. The United States legation in the vicinity was abandoned and the Government ordered all civilians to evacuate the capital in order that the Bella Vista barracks might be bombarded. The police and regular army remained loyal. At length, the United States Minister successfully mediated the conflict. As for the election returns, they remained incomplete though the prospects were that Sr. Oreamuno would obtain the necessary majority.

France.—The Laval Cabinet was overturned on February 16 when, after an interpellation upon the Govern-

ment's general policy filed by Senator Peyronnet, the Senate rejected a proposal of the Premier, which he offered as an issue of confidence, to delay debate upon his electoral reform bill. The downfall of Laval was not interpreted as a repudiation of the nation's policy at Geneva, but merely as a result of party battles over internal political issues. It was predicted that President Doumer's task in the choice of a new Premier would be difficult since there had been a strain between the two branches of the Parliament, and a government must be formed which will be successful in holding a majority both in the Senate, controlled by the Left, chiefly by the alliance of Socialists with the Radical Socialists of Edouard Herriot, and in the Chamber of Deputies, dominated by Right groups, mainly the Nationalists headed by Louis Marin. Louis Barthou, said to have the support of M. Herriot, and M. Paul-Boncour, who because of his former Socialist affiliations and his present Nationalist sympathies had the support of some Right and Left elements, were seen as likely choices for the Premiership. M. Tardieu, a Right member, was thought to be sure of a place in the new Cabinet; also M. Herriot, although he was said to prefer devoting himself exclusively to the leadership of his party during the next campaign. Dissolution of the present Parliament was not thought likely since the budget must be balanced immediately and the elections called for early spring. The factors leading to the fall of the Laval Cabinet are hard to determine with accuracy; dominant among them, however, were the economic depression, now approaching a climax in France, the increasing unemployment, the great deficit in the budget, the unfavorable trade balance, and the intransigent attitude of the Premier towards Germany, disarmament, the War debts, and imports.

Germany.—Chancellor Bruening gave a radio interview on February 14 which was broadcast throughout America by the N. B. C. network. Using the English tongue, he answered five questions proposed by William Hard in an effort to make clear Germany's position on disarmament as set forth at the Geneva Conference by the Chancellor himself. Dr. Bruening insisted that Germany's present situation was most humiliating and the source of unrest at home. Contrasting her helplessness of defense with the power and armament of other neighboring countries, he contended that only by reduction of armaments to the present basis of Germany by all countries could honor and peace be restored to Germany and the whole of Europe.

General Groener, Minister of the Interior, requested of the President of the Reichstag which was about to convene that the Presidential elections be held on March 13. The effort to induce the President to be a candidate for reelection was successful. Over 3,000,000 signatures were signed to the petition. Organizations giving their full support to the movement numbered more than 20,000,000 votes in the last Reichstag elections. The present

Laval
Cabinet
Falls

Austria's
Economic
Plight

Hostile
Activities

Revolt
Follows
Election

Bruening
Speech
Broadcast

Von Hindenburg
People's
Candidate

coalition included the Centrists, Socialists, German People's party, and the Economic, and Democratic parties. President von Hindenburg refused to sacrifice Chancellor Bruening and the present Cabinet for the support of the National Opposition. Consequently it was expected that each party would set up its own candidate. Delay in naming them was attributed to the expectation that the reconvened Reichstag would overturn the Bruening Government. Leon Trotzky, the exiled Russian leader, predicted a war between the Soviet Government and Germany if Hitler should be the successful candidate.

Ireland.—As had been predicted, the general elections held in the Irish Free State on February 16 resulted in almost a deadlock between the Cosgrave and DeValera parties. The Cumann na nGaedheal, or Ministerial party, presented 100 candidates; Fianna Fail, the DeValera party, entered 103; Labor, 33; and Independents numbered about 38. The elections were most orderly, though the feeling throughout the campaign was intense and even bitter. The poll amounted to about seventy-five per cent of the registered voters, the largest since the establishment of the Free State. The results were not available until three days after the voting, due to the delay necessitated by the system of Proportional Representation that was followed. First preferences in the constituencies were returned as follows: Cumann na nGaedheal, 32; Fianna Fail, 46; Independents, 10; Labor, 7. Second and third preferences, made up from the ballots after the first preference candidate had been declared elected, preserved the same proportions between the two dominant parties. The election in the constituency of Leitrim and Sligo was postponed until March 2, due to the murder of Patrick Reynolds, the Government candidate. The crime had no political significance. Since seven members were to be elected in this constituency, and since the election was so narrowly contested, the new Government could not be formed until after the results of this election were known. The assembly of the Dail, for the same reason, was postponed from March 2 to March 9.

Malta.—Eight months after the conclusion of the inquiry, the report of the Royal Commission appointed to investigate conditions in the island was made public on February 17. The Commission of three, headed by Lord Askwith, recommended the holding of general elections at an early date and the return to the Parliamentary form of government. Since June, 1930, the island had been administered as a Crown Colony, the Ministry receiving salaries but not exercising any powers. The report advocated that the Ministry be no longer retained. The dispute, it will be remembered, arose from the charge by the Archbishop of Malta and the Bishop of Gozo that Lord Strickland's Government was invading the rights of the Church. The report stated that the beginnings of the dispute were trivial, but that Lord Strickland, because of a "manner calculated to cause irritation and annoyance," and because of "his personal attacks" tended to bring

discord among the inhabitants. Sir David Campbell, who was named Governor of Malta in October, 1931, has striven to bring about peace. The Bishops, likewise, expressed the desire to cooperate with the Ministry after its reorganization. Lord Strickland, however, continued his antagonism. Because of articles in a vernacular newspaper, the organ of his Constitutional party, and those in a humorous weekly, attacking things and persons ecclesiastical, Archbishop Caruana, in January, banned the two papers.

Mexico.—On February 17, the Apostolic Delegate, Archbishop Ruiz y Flores, issued a pastoral letter to all Mexican Catholics warning them that they should not resort to violence in protesting against the oppressive laws with regard to priests, and not to criticize the Church's arrangement with the Government to function under those laws. He stated that this agreement had the approval of the Vatican, which did not mean that the Vatican approved the laws themselves, and he announced that legal agitation would continue for the repeal of the laws. It was said that the Delegate's letter was received in good part by the Government.

Peru.—On February 16 the Government announced that a contemplated Leftist revolt was successfully avoided by the arrest of thirteen leaders of the Opposition. By virtue of the emergency law they were all immediately deported from Callao by steamer for Valparaiso, Chile. The Government issued the following official statement explanatory of the situation:

For some time the Government has had knowledge of the subversive activities of various political groups which are opposed to the constitutional régime. They have been aided by a press and pamphlet campaign exciting popular feeling. . . .

Supporters of the Aprista party, aided by the remains of the Leguistas, have been identified in an active labor conspiracy, attempting to undermine the loyalty of the armed forces.

Propaganda seized indicates that the conspirators have been acting in accord with radical groups in other South American Republics for a simultaneous rebellion aided by communistic elements.

The *coup de grace* was due at daybreak today, but the Government, fully informed of the plot and fully cognizant of its great responsibility, took prompt and severe measures last evening and was able to capture the ringleaders. . . .

Among those deported was Colonel Gustavo Jimenez, Minister of War under the Provisional Government of David Ocampo last year.

Spain.—The struggle between anarcho-syndicalists and Communists for control of the National Federation of Labor increased in intensity and activity. The anarchist faction called a general strike on February 13, professedly in protest against the Government's deportation of 109 extremists to the penal colony in Spanish Guinea, but in reality to demonstrate the fact of anarchist control of the Federation. Disorders, with rioting and four deaths, were immediately reported in about twenty-three towns.

Election Results

Delegate's Pastoral

Revolt Prevented

Report of Commission

Labor Factions Troubles

and in Barcelona street fighting took place between anarchists and the Civil Guards. But in general the strike failed, and its only result was the Government's threat of deportation to "another boatload" of captured leaders. Observers interpreted the event as a proof of the growing power of Joaquin Maurin over the *Sindicato Unico*. Maurin rejected the Communism of both Stalin and Trotsky, and announced a program of pure Marxism and Leninism.

Vatican City.—On February 11 Premier Mussolini made his long expected visit to the Holy See and was received in private audience by the Holy Father. The official call, conducted with ceremony, took place on the third anniversary of the signing of the Lateran Treaty, and was regarded as a public gesture denoting the re-establishment of friendly relations between the Vatican and the Italian Government after the recent conflict over the Catholic Action societies.—The Vatican radio station broadcast on February 12 the Pope's address delivered in St. Peter's at the conclusion of a Mass commemorating the twelfth anniversary of his coronation. The Holy Father spoke of this time of "real distress, of grave difficulties for the rulers of nations, of a feverish search for peace and of the means necessary to insure peace," and appealed to men of all religions to seek deliverance by prayer.—A cable message, anonymous but "from America," warned officials that a deadly bomb had been placed near the central altar of St. Peter's. The bomb, powerful enough to have wrought immense damage, was found and destroyed. It was not known whether assassination was intended for Premier Mussolini, who prayed for a few moments near the altar shortly after his official call upon the Pope, or for the Holy Father, who celebrated his anniversary in St. Peter's the following day.

League of Nations.—Having learned that Far-Eastern peace negotiations carried on by the United States and Great Britain had broken down, and having received a report from its Commission of Inquiry in Shanghai stating that there existed there a "state of open war," the Council of the League of Nations renewed its efforts to effect peace. On January 17 an appeal was addressed to the Government of Japan recalling the terms of Article X of the League Covenant by which all members of the League undertake "to respect and preserve the territorial integrity and existing political independence of other members." It was anticipated that Japan's reply would be a refusal to change its previously expressed attitude. On the other hand, China, which on February 13 asked the League of Nations Council to convoke the Assembly in her dispute with Japan, was prepared to make peace overtures, conditioned, however, on the evacuation by the Japanese of the Woosung forts.—To anticipate any difficulty from the expected landing of Japanese troops in the International Settlement a protest was officially made by the American Government "against any use whatever by either of the disputants of any part of the

International Settlement as a base or channel in connection with military operations."

It was decided on February 17 that the contest between Germany and Lithuania over the arrest of Otto Boettcher, President of the Council of the International City of Memel, would be transferred from the League Council, where German protests had placed it, to the Permanent Court of International Justice at The Hague. The Council reported it could not reach conclusions owing to Lithuanian restrictions on testimony.

International Economics.—The British Foreign Office issued a communique on February 13 stating that the postponed Lausanne reparations conference would be held in June. The agreement would be multilateral. The object of the conference would be "to agree on a lasting settlement of the questions raised in the report of the Basel experts and on measures necessary to solve the other economic and financial difficulties which are responsible for and may prolong the present world crisis." The three commissioners sent out recently by the League of Nations to study the financial situation in Bulgaria reported, in spite of the Bulgarian Premier, that the country does not need a moratorium on its debts.

Disarmament.—The line-up remained substantially the same. Maxim Litvinov, the Soviet chief delegate, speaking amid motion-picture and sound cameras, demanded total disarmament, but was willing to recommend "the progressive proportional method as the most impartial and equitable method for the reduction of armaments, allowing for facilities to favor weaker countries in danger of aggression." Belgium, represented by Paul Hymans, urged the strengthening of the League and the Paris Pact, which was seconded by Poland. Hungary, voiced by the eighty-four years old Count Apponyi, appealed for justice and equity. Dr. W. W. Yen, for China, expressed dismay over the present Far-Eastern situation. Dr. Bosch, for Argentina, urged that the international laws concerning contraband be humanized.

This week's issue contains the first of the special articles from Joseph F. Thorning, who is in Geneva as special correspondent of AMERICA. Next week, his second paper will appear, and it will be called "First Steps at Geneva." It will graphically present the picture of the opening speeches.

John Gibbons has the happy faculty of seeing Catholicism in unexpected places. Next week, he will present it again in a Minster Close. His paper will be called "The Freethinker."

G. C. Heseltine will offer next week another of his papers on the Heresy of Modernity. His searching criticism of modern States will be called "Our Corrupt Governments."

Memel Situation

Lausanne in June

Russian and Other Proposals

Premier Visits Vatican

Far East Problem

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Smith's Candidacy

THE announcement on the morning of February 8 by ex-Governor Alfred E. Smith that he was a "receptive candidate" in the Democratic party for the nomination to the Presidency created a very grave problem for the Catholics of this country. This problem was presented in the words which the New York Times devoted to it the very day Mr. Smith's statement was published. They were:

Something else, however, will come back if he is nominated to the Presidency. It is a revival of those religious prejudices which so distressed thoughtful men in 1928. Must those forbidden yet furious passions be roused again? . . . If that abhorrent and un-American dragging of religion into politics were to be witnessed again so soon it would be a cause of dejection and grief to multitudes. The plea is made that the nation should be given twenty or thirty years more to recover, before being stretched on that rack once more.

The obvious implications of this editorial were: (1) that the forces of bigotry are just as strong in this country now as they were in 1928; (2) that if Mr. Smith puts forth his candidacy, and still more if he is nominated, these forces will once again be set into motion against him; (3) that Mr. Smith will be in some way responsible for the anti-Catholic storm if he persists in his intention; and (4) that therefore he owes it to himself, his Church, his party, and the country, not to insist on the right which is certainly his.

The wave of indignation which this editorial aroused among Catholics has subsided by now into something calmer, if grimmer, and it is possible to discuss the principles involved in the issue more objectively than three weeks ago. Also, AMERICA is now able to report the varying reactions of Catholics to the Times manifesto. They were about these: (1) all took for granted that it represented not merely the opinion of the Times' editors, but that of a large and influential group; (2) some adopted the defeatist attitude of the Times, despondently concluded that one-sixth of the population of the United States was definitely cut off from the Presidency—and if from the Presidency, why not progressively from all

other offices?—and therefore Mr. Smith might as well not run; (3) others reacted optimistically and held that the anti-Catholic madness had burned itself out, that if Smith runs we will find that the bigotry issue will hardly exist, and that even if it does gain some power, the wave of conversions to the Catholic Church which accompanied the 1928 election will be repeated, perhaps on a larger scale; (4) still others admitted the Times' contentions and denied its conclusions, holding aggressively that precisely because those contentions were true Mr. Smith should run, in order to defy the ghost and lay it forever, and that a twenty- or thirty-year ban on Catholics just because a noisy group does not like some particular Church was an intolerable thing; and (5) all agreed that the situation unveiled by the Times was an outrageous reflection on the loyal citizenship of American Catholics and that it is the duty of their fellow-citizens to abolish the hateful distinction immediately.

It is impossible to assay the preponderance of these groups numerically, but it is probable that they ran in the order of 4, 3, 2, with number 2 the smallest and number 4 by far the largest.

Now with the purely political aspects of this question this Review has nothing to do, but it has a great deal to do with its religious aspect. For purely party, practical, or national reasons it may or may not be advisable for Mr. Smith to run; that we leave to his advisors, among whom we do not number ourselves. But that the question of Mr. Smith's religion should influence, not his availability as a candidate but his eligibility as a citizen, against that we have a right to protest and against it we do protest. To let this eligibility go by default just because it is questioned by some religious racketeers is about as honorable as it would be to give up the fight for the repeal of Prohibition just because there exists an Al Capone who does not want it repealed.

We have no sort of illusion on whether this underworld does exist or whether if Mr. Smith runs it will be utilized by the opposing party as it was in 1928. Of course it does and of course it will. Even if Mr. Smith does not run, the candidate who is nominated and who will have his support, will for that reason be the target of bigotry. The guns are manned and loaded, and will have merely to be aimed slightly lower. Mr. Smith is a fact and his Church is a fact. Mr. Smith will follow out his predestined career and his Church will continue to exercise quietly its spiritual mission. Let those of our fellow-citizens whose civic duty it is look to the consequences.

Bankrupt Babies

AN industrious statistician has calculated that every American baby comes into the world, owing a debt of \$250. He reaches this conclusion by adding the national debt to the State, city and town debt, and dividing the sum by 120,000,000. On the whole, the smallness of the debt is surprising. Enterprising statisticians took out their pencils only last year and fixed, if we are not in error, the per capita debt at \$680. Too much faith should not be accorded these tireless workers, but if their graphs

and their columns teach John Jones and Tom Smith the simple economic fact that every expenditure by any government must be met, directly or indirectly, by the pennies in their pockets, they have not toiled in vain.

Perhaps this truth will be brought home more clearly by the prevailing depression than by a series of illustrated lectures. Cities are preaching retrenchment, and some may actually secure it. The State legislatures exhibit a reluctance, most striking when their past history is recalled, to embark on new adventures. Even Congress is reading the budget with anxious thought on the state of the treasury. It is true that the politicians in control have not experienced a change of heart. Most of them still look on public office as a public graft. What has been forced on them, by fear of new and higher taxes, making them obnoxious to their constituents, is a change of policy, not of ultimate purpose.

The economic pressure through which we are passing ought to teach us many valuable lessons. Possibly it will help us to realize at last that what the Government buys, we pay for. That conviction should fix for all future legislatures and Congresses a policy of real economy. No nation, not even the richest, can afford to live under any other.

Child Labor

FOR some years, Chairman Thomas F. Mahoney, of the Mexican Welfare Committee, sponsored by the Knights of Columbus of Colorado, has been publishing reports that are models of their kind. Within the past year, the Committee has been investigating the rumors that children have been exploited by the local beet-sugar industry. It finds that these rumors are shockingly true.

The industry is essentially a family-labor industry, with "the old sweat-shop system of family-contract labor applied to industrialized agriculture." By means of so-called "contracts" with the father of a family, the industry has been able to secure the labor of entire families "for less than a living or bare subsistence wage for one person." Children only six years of age have been put to the hardest kinds of manual labor in the fields, working on an average of nine hours daily. Some have been forced to work for fourteen hours.

These practices violate both the school attendance and State labor laws, but thus far no official has cared to take on himself the burden of adequate enforcement. A school survey conducted by the State Agricultural College shows a percentage of retardation in these districts, ranging from forty-eight to ninety-five per cent. Health conditions are frightful. In one group of 286 contract-labor families, 187 families lost 443 children by death in a single year. This high death rate is made all but compulsory by health-destroying conditions of work.

The recommendations of the Committee would end this murder of children by heartless industrialists immediately, if adopted. They merely provide a modicum of protection which today all civilized communities accord the child, at least in theory. Unfortunately, none of the recommendations has been adopted, chiefly because pub-

lic officials "fear the power and influence of the industrial, business, and other interests, that profit by the continuance of the present bad child-labor conditions in Colorado."

The sugar-beet industry in Colorado and other States probably presents the most deplorable current instances of the inhuman exploitation of the child for greed. Occasionally, however, similar instances are found in other States. Some years ago, this Review opposed the child-labor Amendment to the Constitution, not because it did not abhor and detest this criminal and dastardly practice, but because of its conviction that every State was able and willing to protect its own children. It would be deplorable should any citizen who opposed the Amendment fail to do all in his power to secure proper legislation, where this is necessary, and to demand that it be fully enforced. Catholics who follow the teachings of Leo XIII realize that in this matter they have a grave duty.

Mr. Mahoney reports that the laws of Colorado, with the addition of prohibition by statute of the family-contract system, are sufficient to do away with all abuses. What is necessary is enforcement, and it is to be hoped that in demanding it, Mr. Mahoney will have at his back the power of an enlightened public opinion. The claim that the industry needs child labor should not be given an instant's consideration. The physical and religious welfare of the humblest little child in a country village must be held superior to the combined needs of all the industries in the whole world.

State Marriage Portions

A BILL of a most unusual type has recently been introduced in the New York Assembly. This bill proposes to provide a State dowry for young people, in the hope that the removal of economic disability will encourage early marriages.

The measure is not so startling as it appears on first sight; in substance, it is merely another form of State insurance which has been engaging the attention of students since the close of the World War. The New York plan provides that parents may take out an insurance policy for a child on its first birthday, payable twenty years later. The State would underwrite the policy, and arrange for the payment of premiums on liberal terms. If we can have State insurance against compulsory unemployment, why can we not also have State insurance against compulsory celibacy?

Theoretically, the bill is not open to serious objection. One of the most uncomfortable symptoms in modern life, is found in the increasing number of deferred marriages. Thousands of young men and women are putting off marriage from year to year, on the plea that they cannot possibly meet the expenses of a home, conducted even on a moderate scale of comfort and convenience. The number of marriages in New York in 1931 was smaller by ten per cent than the number in 1930. In 1915, according to Dr. Shirley Wynne, Commissioner of Health, the city's birth rate was 27.04 per 1,000 of population. Since that year it has steadily declined, and in 1931, it

was 16.31. One of the factors in this drop undoubtedly is the economic pressure which results in enforced celibacy, and Dr. Wynne even thinks that it may be the chief factor. What is true of New York is true, in varying degree, of every part of the country.

Here we have a condition which is socially and morally unwholesome. Its effect upon the community is bad, and may be even worse upon the individuals directly affected. It can be best removed by such action on part of the State as will afford to all fuller and freer economic opportunities than a dominant and un-Christian capitalistic system now permits. But since such action cannot be readily obtained, the State is justified in making use of measures that are purely palliative and remedial. From the ethical viewpoint, the right of the State to combat the social evil of deferred marriage by insurance and similar means, would appear to be beyond question.

Unfortunately, however, government as we have it in the United States has not been brilliantly successful in planning and applying social legislation. To quote the blunt language of Dr. Rudolph Binder, formerly professor of sociology at New York University, "the bill is good, but with our rotten politics and political favoritism, I do not know how it would work out in practice." From this practical point of view, the possibilities of the measure are appalling. That some of the policies might not be paid when due, is among the smaller of the possible, and probable, results of experimentation in this field.

In his Encyclical issued on the fortieth anniversary of Leo's Encyclical on Labor, Pius XI stressed the duty of the State to aid the citizen by means of wise social legislation. Two excesses are to be avoided; undue interference by the State through what in effect is sumptuary legislation, and a *laissez faire* policy which permits the individual to be exploited by powerful groups, to whom justice and charity are but empty words. Catholics must not forget that the second excess is no less an evil than the first. The opportunities, not to say the demands, in modern life for legitimate aid by the State are manifold, and it is most disheartening to know that the administration of remedial social legislation by the political cliques now in control in a majority of our States and cities, might easily aggravate instead of lessening the evils under which we labor. Partisan political rivalries have indeed brought us to a sorry state.

School Frills

THE frills must go, announces the Chicago *Tribune* in an editorial comment on the rising cost of the public schools. But the question arises: What is a frill? The editor names a few. We do not need palatial school buildings. A modest structure, comfortable, well lighted, planned by an architect of good taste, will suffice. It need not contain a luxurious swimming pool, nor a lunch room patterned after the Ritz. Teachers of tap dancing and table manners end the *Tribune's* enumeration of frills.

But this is merely scratching the soil.

Some teachers and more principals are frills. Not infrequently the superintendent and all the school board are

a collection of frills. Secretaries of secretaries are almost invariably frills. So too are investigators, appointed to find out for the school administrators facts which these administrators would know as a matter of routine, if they too were not mere frills.

On the whole, the frills in the schools and on their programs are in a minority. The place in which frills develop most rankly is on the administrative side. The line is not plainly marked, but school purchasing agents, under whatever name they may dignify their activities, may be ranked with the administrators.

Here we have a large and fertile field. It includes appraisers of property, to be purchased for school sites. The rapidity with which a valuation increases under the eye of a board official is marvelous. Owners who would gladly have parted with a property for a dollar and good will hold out for a hundred. Not infrequently they get it—or some one does.

Were the suggestion not futile, we should say that the best policy of retrenchment in these hard days could be found in eliminating these school frills. The *Tribune* says they must go, or the teachers cannot be paid. It might be added that unless they go, the bills will increase to a point where few cities will be able to pay teachers a living wage.

Where Will the Money Go?

SENATOR GLASS, of Virginia, who loves to be called the Father of the Federal Reserve Act, and who is always a doughty fighter, caused a sensation in the Senate when he stated there on February 17 that the banks of the country hold assets of more than \$8,000,000,000, only a small part of which has been discounted, and which could be almost entirely utilized to extend to business the credits the lack of which, according to so many, is the cause of our present stagnation. The sole reason, according to him, why these credits are frozen is not economic necessity but cowardice.

But suppose the banks do have all this eligible paper and did actually use it to start the wheels of production whirling again, what good would that do? What is the use of financing mass production once more when you do nothing to finance the other half of our economic system, mass consumption? As both Mr. O'Shaughnessy and Mr. Hirschfeld have repeatedly pointed out, this is the never-to-be-forgotten crux of our modern problem. May it not be that the bankers, however dimly, sense this, and that what is called cowardice on their part is merely prudence? It is true that bankers, like other members of our financial and business circles, may not always advert to the fact that the money they handle is not their own, but other people's. But the love of their own skins is motive sufficient to account for the situation revealed by Senator Glass. If they will reflect a little more, maybe we will be further on the way to recovery. For it is one thing that our economic system is based on the profit motive, and another to distort this motive into greed. Greed is blind, it looks for profits, for inordinate profits, but it does not even look out for itself. It is, in fact, suicide.

Abiding Grace

DOUGLAS NEWTON

THIS anti-Jesuit tragedy in Spain has started a strange and human little memory. . . . We were down in that part of the world, two of us—a film producer was the other—looking for “locations,” which means backgrounds, for a screen play we were working on. It was an “All-British” film so naturally we sought its scenery abroad.

An odd business. We wandered about in motor cars looking not for the splendid vistas of Baedeker, but for small, neat packets of view that had been clever enough to foresee the movie age and grow up tight and compact, just the right size and shape to fit into the camera's lens.

We looked at and judged such views through a small, single-tube telescope thing. It has a square opening at one end, the exact size of a cinema negative, and if the Garden of Eden itself could not fit into that square then the Garden of Eden was a “wash out.” More, it had to be examined through a tinted glass to see if it was the right color. I hadn't realized before that the plain black and white of the screen could be so fastidious, or everyday grass and trees so various. But it was so. Nearly all the best-admired views failed to achieve that school-girl complexion that was the correct tint in my expert companion's eyes.

So we wandered on from Nimes to Cette, to Carcassonne, that perfect toy-fortress town on a hill for grown-up boys to play with (we nearly tore up our scenario to write another round its walls) on to Toulouse, Lourdes, Biarritz, and so into Basque Spain. . . . And somewhere in the journey—at Carcassonne, I think—I discovered that my companion did not approve of Catholics.

He was a most pleasant man, well-read, intelligent, courteous, quite the best type of traveling companion. I had already seen by his watch chain that he was a Freemason and I had remained—well, in abeyance about my religion; but at this point of the journey I found he did not approve of us. Yes, it *was* Carcassonne—it was there we saw our first little French curé, and that started it. My companion called him a monk. He went on calling all curés monks (even when I had explained), and he definitely could not approve of monks; they were idlers, they served no useful ends, they had—well, all the traditional defamations.

But we did not talk religion. This was a business trip and I saw no reason for making it a theological one. So we went on, looking severely at views and not getting excited about any of them until—though this was only an interlude—we passed Lourdes in a train.

It wasn't the view but Lourdes itself that stirred my companion. He was really moved, very much more excited than I was, for instance. He glued himself to the carriage window so as to miss not one glimpse of it. He shouted: “There's the grotto. I can see the lighted tapers!” (Why is it Catholic candles are always “tapers” to non-Catholics?) He was so wrought up

that he felt forced to tell me a great deal about the shrine . . . the might and fervor of its pilgrimages, also how his son, a doctor and non-believer, had visited it and told him that “Things happen there that medicine can't explain.”

It was then I told him I was a Catholic and tried to explain things—these “monks” and so on—which I saw he did not understand. But, and this is important in view of what happened later, he was too honestly and firmly disapproving. A mere glimpse of Lourdes could not alter his mind.

We went down into Spain . . . to bleak Pamplona through the high, historic Pass of Roncesvalles: to Fuenterrabia with its massy palace castle; San Sebastian, with fisher wives knitting on the quay, ready to gut the fish their men were sailing home. . . . We began to feel happier. My companion was finding views with the right tinting, also many other things that would make good “shots”—the Civil Guards with their oil-cloth hats, rifles, and habit of patrolling in twos, the small, perambulating haystacks that turned out to be carts drawn by tiny yoked bullocks, the way countrymen taking pigs to market caught their beasts by the hind legs and ran them out of danger at the motor's hoot. . . . And presently something came along that impressed him more than anything else.

It was Loyola.

I have not got the why of it to this day, but there it was. He was bowled over by Loyola—conquered in a flash. Strange . . . The very approach along the arrow-straight road out of the little, colorful town of Azpeitia moved him, though, again, I don't see why. It is broad and sweeping, a true processional way, with convents and colleges scattered on each side and strong hills behind . . . but he had traveled the world and seen more splendid sights.

The Basilica, dead at the end of that sword thrust of a road is impressive; the little house and home of St. Ignatius, the *casa santa*, which the church enshrines like a jewel, is glorious in its mellow brickwork and design; the two bronze statues outside the door, one of St. Ignatius in his armor ready for the siege of Pamplona, the other of two men carrying the shattered wreck of him back to sainthood and the foundation of his great Society, have a curious, poignant humanity. The interior of the house—which my companion insisted on entering though I had doubt of our right—is eloquent with lovely things. . . . Yet, with all there was to move a Catholic, I can't see how this anti-Catholic was moved.

Lourdes I could understand—but what *could* Loyola mean to him? He knew nothing of St. Ignatius or even the Jesuits, those we saw about and the novices we had passed on the road—little groups generally saying the rosary together—were just more “monks”; while, definitely, no news of Loyola's wonders or pilgrimages had ever reached him, and yet Loyola had “got” him! His

own word that, the only way he could express the tremendous and overwhelming impact.

Yes, quite the oddest business. . . . The thing had taken him like a sword thrust. He still disapproved of us and "monks" and things, but here he was held in implacable sway by this shrine. . . . Something had reached out from Loyola and touched his very soul, had mastered him against his will, had thrilled his heart so strangely, so profoundly and so sweetly that the place *had* to become an enduring and endearing memory.

A strange thing; and, as I say, I have never been quite able to understand it . . . nor does he. To him Loyola is just the place that impressed him most, no more than that. . . . Only, of course, there must be more than that.

And, since that thing can't be explained by any material reason, it must be spiritual. . . . Yes, it must be that, it was the spiritual essence of the place that mastered him after all.

And as I think of that experience I gain a little comfort. Laws may drive the Jesuits from Spain, but can laws touch that mighty spiritual essence of Loyola? I more than doubt it . . . I feel that the strong and moving grace of that Holy House, the Splendor of the Worship of God that must saturate the very stones of Loyola *must* still abide; and as that strong and lovely spirit could penetrate the hostile armor of my friend, so it shall in time impress and conquer even its more active enemies, and save Loyola and Spain for God.

The Issues of Disarmament at Geneva

JOSEPH F. THORNING, S.J.

HERE at Geneva nature was more friendly than man for the opening of the World Disarmament Conference. While the delegates of sixty-four nations could almost hear the rumble of artillery in the Far East, the clouds cleared over Lake Lemman and the blue waters of the Rhone smiled back at an azure sky. After all, it was the Feast of the Purification and it was far more uplifting to gaze at the blue mantle of Our Lady over mountain, lake, and valley than upon the red flag which some enterprising Communist had managed to fix to the spire of the Calvinist cathedral. What hope there was stood revealed in the landscape rather than within the walls of the bare, oblong structure the municipality had erected for the plenary sessions of the Conference.

Perhaps there was an advantage in all this. So many conferences had sown in gladness and reaped in sorrow; people had so frequently been disappointed after confident statements on the part of statesmen and the press; the memories of the attempts to limit naval armaments at Washington, Geneva, and London, were so poignant that the change to an atmosphere of sober realism seemed quite in keeping with the occasion. The issues were too crucial for premature celebration and the possibility of complete failure was present to the minds of the most optimistic. No one, therefore, was inclined to "raise the cry of victory before the walls were scaled."

In contrast to the above-mentioned conferences the present meeting had been the object of careful, scientific preparation. Preliminary efforts of the most painstaking character had engrossed six sessions of the Preparatory Disarmament Commission. Every phase of security, arbitration, and their relation to armaments had been studied. Endless reports had been proposed, revised, and circulated. When committees failed to agree, sub-committees were appointed to thrash out the divergent viewpoints. The labors of Sisyphus were not more painful or more monotonous.

And yet the deeper the experts probed, the more ap-

parent became the difficulties of devising a system of equitable reduction. These difficulties were, and are, twofold—technical and political.

On the technical side, there is the problem of determining a common measure of naval, military, and air forces. Are mere numbers a safe criterion? If so, France with 1,687 first-line aircraft and an almost equal number in reserve would easily take first place in the air. But critics in the Chamber of Deputies recently pointed out that foreign fighters could do 215 miles an hour, whereas the French single seaters had a maximum speed of 155 miles an hour. The training of flying personnel, both in military and civil branches of aviation, constitutes another difference. The Germans, for example, have no combat planes, but after flying with pilots of the Deutsche Luft Hansa one would be prone to conclude that their skill and experience would soon organize efficient bombing squadrons. Then, how are you to compare battle-ships of different age, protection, and gun-power? What is the relation between light cruisers supported by numerous naval bases and 10,000-ton cruisers operating as far from Pearl Harbor as the Philippines and Shanghai? Finally, there is the technical confusion arising from methods of computation based on currencies which are not only different but fluctuating from day to day. This should suffice to indicate the technical difficulties with which the Geneva delegates are confronted.

Politically, the case is even more desperate. Wholly apart from the national passions, hatreds, and ambitions which make Europe a veritable tinder box, there is the fundamental French thesis of security as the indispensable prelude to any reduction of armaments. Now security to the Frenchman means a very definite system of political alliances which will bring the other nations into action at any armed threat to alter the status quo. Such a defensive union has a natural appeal to most of the smaller nations of Europe, especially those which were created or enlarged by the peace treaties. The Geneva protocol of 1924 embodied the ideal of organized inter-

national assistance for this group, and every French Government since the War has consistently championed and advanced some such scheme. According to that strict logic, so attractive to the Latin mind, the settlement of 1919 was either right or wrong. Since it was undeniably right (from the standpoint of the statesmen who decided at Versailles), it would be a breach of sacred trust, a falsification of history to jeopardize that settlement by any military reduction which would not find its compensations in new commitments and fresh guarantees. Since force is still "the grim policeman of an unrepenting world," the French are not going to take any risks with a paper security.

In fact, the Frenchman is astounded that English and Americans do not subscribe to the same view. No matter how often the American Congress shows its unwillingness to pool its resources with the rest of the world, there is always some newspaper or politician in Paris to tell the country that there is still hope of a change. Consequently, there is no comprehension of the Anglo-Saxon method of trial-and-error, which would allow some proportional reduction of armed forces and hope that the ensuing feeling of confidence and satisfaction would promote a sense of moral security. With any such nebulous quantity the French are not going to be content and this conflict between hard realism and an appeal to higher idealism is bound to be a feature of the Disarmament Conference. The result may be a simple, plain restatement of the French thesis and added emphasis to the Anglo-American policy of severe aloofness.

On the other hand, the Germans have come to Geneva with the profound conviction that the outstanding feature of the present situation is the inequality of armaments between the victors and the vanquished in the World War. For Germany her own compulsory disarmament was meant to be the prelude to disarmament on the part of the other Powers. This was promised in the preamble to the peace treaties, in Article 8 of the League Covenant, and in the Treaty of Locarno. "In order to render possible the initiation of a general limitation of the armaments of all nations," Germany undertook "to observe the following military, naval, and air clauses." Heavy artillery was scrapped, submarines were sawn asunder, and combat planes smashed. Conscription was abolished, the army was limited to 100,000 effectives, the Rhineland was demilitarized, and powerful offensive weapons like the tanks forbidden. Although some believe German industry has organized the manufacture of heavy guns in Holland, Denmark and Switzerland, they can scarcely deny that within a few months of the outbreak of war France and her allies could put in the field more than ten times the number of field divisions Germany could mobilize.

The German delegates will press this point throughout the Conference, urging that their country has demonstrated the feasibility of genuine disarmament and that the time has come to honor the promises implicit in the Covenant and explicit in the treaties. This is the strongest card the German delegates have to play and it may be taken for granted that they will lose no opportunity to

use it as a powerful lever on world opinion. For if the others will not disarm, then Germany, to use a phrase now current in international politics, will "recover her complete liberty of action," that is to say, she will consider herself juridically free to reestablish conscription, build up another war machine, and encourage her allies to do likewise. In short, it means a return to the full-blown age of competitive armaments. And competitive armaments are known inevitably to lead to war. These are ugly words, but the facts of the situation warrant them.

In spite of the fact that \$4,000,000,000 are spent annually for armaments, a sum larger than the total in 1914, it is curious to note that each nation declares that it has reached the limit of possible reduction. Belgium, for example, on the eve of the Conference submitted tables which showed that among the States particularly exposed to the dangers of war Belgium had the lowest military expenditure. For the French Republic Premier Laval stated: "The duration of our military service has been reduced from three years, . . . finally to one year. The number of our divisions has fallen from fifty-seven to twenty-six." From the German Foreign Office figures were given illustrating that the German Navy had only four capital ships in service, although under Article 181 of the Treaty of Versailles she was entitled to have six capital ships in service and two in reserve—that is to say, twice the actual number.

At the same time the Navy League in Great Britain was complaining about "unilateral disarmament" and the *Times*, expressing conservative opinion, declared that "in the circumstances it would be folly for any British Government to suggest what the last Labor Government was contemplating—an all-around reduction of twenty-five per cent from the present figures." In the United States the Big Navy group has been equally vociferous in demanding that a full program of cruiser construction be embarked upon without delay. In short, although neither Britain nor America are building up to the limit permitted by treaty, there are people in both countries who would commit themselves to the feverish rivalry and mutual exasperation involved in a race for naval supremacy. When each party to the discussion insists it has set a noble example for the rest of mankind, it is fair to conclude that the reductions and limitations have scarcely been as one-sided as represented.

Perhaps the simplest and most comprehensive formula that has been advanced to date is the Italian offer to accept any level, however low, for all arms, provided it is not exceeded by any other Continental State. This is quite consistent with the one-year's armament truce which Signor Grandi introduced into the last League Assembly and would be a perfectly understandable basis for reduction in the present Conference.

His Holiness, Pope Pius XI, spoke in the same sense, when in his Christmas Allocution, 1930, he called on both clergy and laity to promote the "apostolate of peace." Previously, he had indicated the practical nature of this apostolate by stating: "The best guarantee of tranquility is not a forest of bayonets but mutual con-

fidence and friendship." Even more emphatic were the solemn words of the Apostolic Letter, "Nova Impendet" of October 2, 1931: "Since the unbridled race in armaments, which on the one hand is the consequence of international rivalry, and on the other hand is the cause of enormous expenditure taken out of the resources available for the public well-being, is not the least of the reasons for the present crisis, We cannot refrain from renewing and making Our own the grave warning of Our Predecessor."

Is it possible for any of the five Great Powers of the

world to contend that these admonitions would not apply to themselves? Certainly Catholics in the United States, France, Great Britain, Italy, and Germany have every right to scrutinize the decisions of their delegates at Geneva in the light of Christian tradition and the consistent teaching of the Apostolic See. How can Catholics the world over be satisfied with anything less than the "general, simultaneous, reciprocal reduction of armaments" advocated by Benedict XV? This is the paramount importance of the issues at Geneva. How will they be settled?

There Is Hope for Russia

DR. LEONID STRAKHOVSKY

A STARLIT sky over the dark grim-looking Kremlin. The towers of Ivan the Terrible keep a silent watch. Inside the heavy walls there seems to be no life. The churches and cathedrals are closed. The great palaces and many old buildings bear not a single light. And like a red mocking tongue high in the starlit sky in a stream of beams from powerful lamps—floats a blood-red flag.

That is how the heart of Russia looks today. But I imagine that day will come when Glory to God will be sung in the numerous churches and cathedrals, when the whole Kremlin will be just a mass of light and joy, and high in the starlit sky a new flag—a symbol of a regenerated country—will unwind proudly its colors: white, blue, red.

I firmly believe that such a day will come, a day when freedom in Russia will mean not merely a word that may soon be lost to the very Russian language, but when it will be, together with the three-colored banner, the embodiment of that ideal for the realization of which Russia had striven for more than a century.

And that day will witness the union of the best that the Russian people ever had and that is spread all over the world wherever there are Russian exiles. Those who have suffered a martyrdom of intellect and soul in Russia during all those interminable years, and those who suffered perhaps more through being exiled than through the material hardships of life abroad, both will find at last a common cause that lies in the freedom of their country. Thus united after years of misunderstanding, after years of mistrust, during which the only link between them was their common pain and suffering, Russian people will start rebuilding that magnificent structure which is called by the sweet name of Russia and now lies in ruin.

This union will come, because we have not been estranged enough to be indifferent, because we cherish equally our land, which is our love and our life. And our sorrow at being away from our country is as deep as the sorrow of those who are actually witnessing their country ruined. Yes, I know that the present rulers of Russia have built factories and mills, roads and railway lines, but they have ruined her nevertheless, for they have

attacked the soul of Russia. With their materialism and rationalism they have put the human being on a level with an animal or a machine; trying to better the immediate surroundings of man, they have taken away the aim of humanity to better itself. And here is the rising of that small but powerful force which is the spirit of a nation that in the end no human ruler has ever been able to stamp down for too long.

Many a sceptical reader will think that I am idealizing the circumstances, that I am far away from realities of life. But I am not, and I will prove it. One has only to look into the past of the Russian nation to find how particularly patient the Russian people are. In the darkest hours of its history when everything seemed to be lost forever, Russia has always found a way out by appealing to her own spirit. Even during the three centuries of the Mongol domination Russia did not surrender her spirit.

Yes, damage was done, because at the hour of liberation from the Tartars Russia did not step on the path of freedom indicated to her by her broad-minded princes and the wealthy merchants of Kiev and Novgorod during the first centuries of Russia's cultural and civilized life, when those centers of the Russian nation were true representatives of that wide *Respublica Christiana* of Europe formed by all Christian rulers and their people. Instead, Russia, thankful for the overthrow of the Tartars' rule, yielded herself freely to the clever schemes of the Moscow czars and lost her freedom for more centuries to come. But her spirit remained intact. Her energy was not wasted, because under the cover of patience it accumulated new forces that remained latent, but nevertheless efficient. And then came a new test.

During the most troubled times of the end of the sixteenth century, when foes from every land and of every creed gripped Russia at her heart and dominated her by installing themselves in one of Russia's most venerated sanctuaries—Moscow's Kremlin, the people of Russia found force and energy to lead their country on the road to salvation.

At this time Russia started gradually back on her natural road of progress. She abandoned one by one the

inheritances of tyrannical rule and was turning more and more towards the West in order to regain her former position in the family of European nations. And then came the Bolshevik revolution and plunged Russia back into Asia. All through Russian history we can see how violent and cruel was and is in Russia the struggle between East and West. And up till late we have always witnessed the victory of forces of order if not always of freedom, the victory of West over East. This will happen again, but we must be ready to help Russia to recover, so that not only order but also freedom may be restored. Let us see what the 3,000,000 Russian emigrés can do to help their country.

Of course, it is evident that no military intervention is possible, and besides, I affirm that there is not a single State or even a single statesman at present who would contemplate such a disastrous attempt. We have but to look in the nearest past to find that the movement of anti-Bolshevik forces gathered in the White armies failed principally because they were supported by foreign Powers. The presence of foreign troops on Russian soil exalted Russian patriotism and I know of many cases when former officers of the Imperial Army voluntarily offered their services to the Bolshevik Government, because they felt that the Russian revolution, bad as it was, still represented an internal phase of Russian life and that foreigners had nothing to do with it, should not mix into it. Thus a patriotism had risen that helped the Bolsheviks to win the civil war.

Therefore, changes in present Russia can come only from the inside, led by persons who are constantly in touch with the Russian people. We, emigrés residing abroad, will be able to do nothing in changing the state of government in Russia. But we shall be invaluable when the work of reconstruction begins. Then we shall bring into the common chest the fruit of our experiences, of our knowledge, of our skill acquired abroad among nations from which we could learn many things and have actually learned. But to be able to do so we must keep our national character, we must preserve that which makes us a distinct race and a distinct nation. And for that purpose we must be helped by generous nations which must understand that in the end it will mean much more for them than the acquisition of so many new citizens.

This country can do much for us, even much more than it has done for so long. I know that the traditional and very vital policy of the United States has been and is to assimilate newcomers, to be a sort of "melting pot" where out of representatives of all countries a new and powerful nation is being created. But I firmly believe that in this particular case of the Russian emigrés it might be wise for this great Republic to look deeper into the question and to discover the importance, for the future of both the United States and Russia, of preserving a nation now in exile from complete denationalization.

One can see clearly what a great advantage it would be for Americans to have in future Russia a considerable number of people who, acquainted with their ways of doing and thinking, would sponsor a closer understanding between those two countries which have so much in com-

mon, which are natural allies in the field of progress of humanity and in the field of political cooperation. For this last reason I have but to mention the problem of the Pacific, in which American interests are growing bigger and faster every day and in which the friendly support of Russia would be quite invaluable. Therefore I think that in helping Russian emigrés to teach their children to know their country, their national institutions, literature, arts, and their Faith, America would play a magnificent and generous role not without great importance for herself.

On the whole the question of denationalization in this country is not so acute as it is in Europe, for the bulk of Russian emigrés is found across the ocean. There, mostly in the Balkans, in Czechoslovakia, and France, we find a greater need for Russian education than over here. And it is only through education in Russian schools that the vital problem of preserving a national character to the Russian emigration can be solved. In this field Americans have already done very much. Well-organized and powerfully financed institutions in this country have given the Russian youth the means of accomplishing their education in American and European universities, and I know that I express their thought in saying here that they are eternally grateful to their benefactors. But the situation of the children in the primary, secondary, and high schools is disastrous, and it is there that help is urgently needed, because it is at this age that the mind and intellect are formed. It is not an exaggeration to say that if present conditions prevail all those children—the rising generation—are inevitably and irrevocably lost to Russia. And I ask you, can a civilized world look at these happenings calmly without moving a finger for help? Or is this world blind to its own advantage?

The political future of Russia is in the hands of her own people, flesh and blood of her soil, and it is of little importance what form of government will replace the Soviet tyranny as long as it gives the desired freedom to all people. The old hope of restoration is dead, anyhow, and this we know. And in all that, no foreign Power can have anything to do. But the future relations of Russia with foreign lands, the understanding that is necessary to create international friendship, the bringing of Russia into the common cause of humanity—that is entirely in the hands of those people who kindheartedly have opened their lands to Russian emigrés but who do nothing to help them to remain Russians. We went into exile to preserve what we believed was most valuable in us—our national spirit—and now we find with horror that we are unable to preserve it in our children. This thought tortures us more than that of being exiled, away from our land, from our life, unable to return under the penalty of death, or what is even worse, under that of mental and spiritual death in seclusion or in deportation in Siberia or on the Solovetsky Island in the midst of that ferocious White Sea off the coast of all civilization.

We are united by a great common cause, by the love of our country; we are a nation, even if we are now in exile; and we want to remain faithful to our traditions, to our great humanitarian teachers as represented by our writers, our musicians, our artists. But we feel we are

lost amidst foreign though friendly people, that the attraction of everyday life and its necessities for our young generation is too great and that we need a helping hand to pull us through those weary years.

This is an S.O.S. to the civilized world and in the first place to this great country. Our symbol—the Russian three-colored banner—is our rallying point. We call

everybody to give us a hand and we have faith, faith in the human race, faith in the human heart of nations. The three colors of Russia—white, blue, red—are expressive. White has been, red is now, let blue come and restore our country. This blue is the heavenly color of the sky. It is also the color of fidelity and faith: fidelity to those who are our friends, faith in the future.

A Certain Young Man

MYLES CONNOLLY

THERE was not so long ago a certain young man who had a mind of his own. It was not a great mind. It was limited in sweep, concerned primarily with what was immediately in front of it. Within this limitation, it was precise, positive, ruthless. I suppose you could call it realistic. This young man, as may be imagined, did not fare well socially. He had the habit of despising teas and dinners, clubs and circles, cliques, castes, lodges, councils, social groups, younger sets, and any movement that aimed to encourage "the beautiful amenities of life." He instinctively suspected all bankers, school teachers, senators, representatives, poets, musicians, and members of committees of any sort. He could not bear the opera, serious novels, moving pictures, creamed parsnips, Coolidge, or near beer. He was quite generally considered a nuisance.

He told his professor of ethics that the professor's arguments against Socialism had almost made a Socialist of him. The professor smiled his unimaginative smile—and chided the youth for being a radical. As if you could dismiss a radical with a smile! He urged his pastor to give up praising the poor from the pulpit and devote a Sunday a month to scourging the rich. He argued against the Great War—called it a slaughter of the innocents and labeled it mercenary, futile, false, the Triumph of the Few. Indeed, in those days he was always for the Multitude and always against the Few.

The money-lender he detested—the non-producer who controlled, as he used to say, the soul and body of the poor through control of a useless commodity. He was passionate, vital, vigorous. He refused to believe that civilization depended on the charity of the rich and the patience of the poor. He denied that success was a reward for superior talent, industry, initiative, and character. Good luck was the trick. Failures had most of the virtues.

He despised professional politicians. He knew them for what they were—self-seekers, swindlers, liars, traitors whose shrewdness in deceit covered up their cowardice and stupidity. He scorned professional fraternalists. He believed Brotherhood too fine an ideal to be capitalized by job-seekers, to be dishonored by the scheming of political cliques and conventions. He suspected conservatism of any sort. When Christianity became conservative it became subordinate, he maintained. Vigorous faith in anything could not be conservative. Our Lord was

not a conservative. And the Saints were all extremists.

Life was war, he believed, and he was ready to give and take. He held it fine to believe the poor would receive their reward in heaven but it was finer to fight injustice here and now. Suffering such as comes from hunger and cold, worry and useless pain, warped minds and imaginations away from religion, bred revolt. After a point, the reward of heaven no longer comforted and inspired. There is a limit to acceptance unless one is a saint. And ordinary observation, he remarked, tended to disclose the fact that not all were saints. Physical pain is a terrific reality. And the death of a child from undernourishment might very well change one's point of view. If the Czar had not punished Lenin's brother Russia today might be different. It is difficult, the doctors tell us, for ordinary people to pray while suffering.

The world was changing, this young man said. It had never been like this before. History does not repeat itself. That is nonsense, a theory of cycles invented by minds that must have a method in all madness. This was a different day, a day of wild contrasts, individualism and machinery, wealth as never before and poverty as never before, unprecedented ignorance among the Few, and unprecedented enlightenment among the Many, slavery to the present with unheard-of hope in the future.

A strange, stirring, foreboding world. And a world in which conservatism would finally lose. The fighters, the extremists, would win. Revolution was possible, evolution was inevitable. The Many would triumph for better or for worse. It would triumph through sudden violence or slow change. This was the time for Christianity to forsake its false friends, to give up its compromises, its opportunism, its stolid hopefulness, its social sensitiveness, its fear, and its weakness for present security built upon pseudo-gentility, superficial good manners, and childish faith in a democracy that did not exist.

Where were the essentials? Lost in the complexity of modification. O, Adaptability, what sins are committed in your name! Truth, Love, Justice—where were those brave fundamentals? Issued in the code of business and statecraft, they had lost their souls. Now they were Expediency, Prudence, and the Law!

Come, Christians, the young man pleaded, step down from the high cushions and go out into the hovels and the gutters and even on to the dung hills as the Little

Saint did. Unless you go back to the hut and the carpenter shop, unless you go barefooted again on the dusty roads, unless again you feed the poor with loaves and fishes, flay the money lenders, weep and bleed on the hilltops, you will find the flood of the great change roaring over you, will find yourself huddling the truth again in the catacombs, its light again a small lamp in the darkness. There is Russia. . . . Yes, you will rise again. But oh, the loss of those intervening centuries and those centuries before! And all because a few are cowardly and a few are blind. . . .

So the young man used to talk when, not so long ago, he had a mind of his own. He sounds quite scatter-brained as I present him. But he was not that. He had a certain intensity about him that does not permit cold, detailed reproduction. His hatred of falsehood, sham, compromise, was like a flame. It made you blink. Yet, I doubt if you would have been impressed. You would feel, possibly, that he was young and emotional. You would say you had heard all he had to say before. He would hardly, even with that passion of his, upset your stable, well-informed mind. His writing only would irritate you. It lacked cadence, literary refinement, the gloss of style, the reflection of the masters. It was impulsive, intuitive. He was a man crying out against what he thought evil; not a man with one eye on himself writing literature.

All this was not so long ago when, as I say, he had a mind of his own. Now, he is a changed man. He has, I might describe it, changed his mind for a smile. In the other days his eyes flashed and his words were fire. Now, he sits and smiles. And his words are hardly worth repeating.

The other day at Mass while the good pastor was roaring against the Soviet in long Ciceronian periods, I saw him lean attentively back and smile. Again I saw him looking in the window of our neighborhood bank. The little bald-headed manager was in grave conference with the owner of the building and the publisher of the local paper. My friend outside was smiling. Always he is smiling. When he reads the newspaper he smiles. When he sees the poor trudge by he smiles. And when he sees the great limousine roll by he smiles.

Only once have I been able to get from him anything approaching an idea. I met him one night while he was out walking with his dog. I asked him about himself. We were on a hilltop under a scraggly tree. He smiled up at the futile sky with its insignificant stars. "I'm a victim of the good people," he said. "There are too many of them for me. They are the backbone of the Church and the nation. They are the treasury of the small virtues and the small vices. Their little lies, their small profits, their petty compromises, sanction the enormous villainies of those on top and hide the enormous suffering of those on the bottom."

He whistled for his dog. "As for me," he smiled again, "what can I say or do? The good people believe they are living in paradise. It's of no use to tell them it is a fool's paradise."

With that, he went after his dog. And I went home.

Back of Business

THE Government's proposed measure to expand credit and currency has released another wave of argumentation and interpretation. The talk we hear is about rediscount and note issue, about "eligible" paper and gold reserve, not to forget credit shortage.

Is there any credit shortage?

Of course there is. Many thousand banks cannot extend credits because they cannot (or could not) obtain credits from Federal Reserve Banks. Farmers try to sell their crops as soon as they are brought in because they lack the credits which would enable them to dispose of their products at the best possible price. Manufacturers are hampered in their production schedules because of credit shortage. And we, the people, cannot buy because we are unable to obtain credits without adequate collateral.

Notwithstanding liberal re-discount, increased note issues and released gold, may we not, out of common sense, ask this question: Why do the banks, the farmers, the manufacturers, the people suffer from credit shortage? The bankers' plight is due to the enormous decline in values all around. The safety margin on their loans has vanished under the crushing collapse of asset values on which such loans were based. And the values have declined because (in the last analysis) the offering is greater than the demand. There are more buildings, corn, radios, and even workers than we can rent, consume, use.

The credit difficulties of farmers and manufacturers go back to the same evil: they can find no adequate market for the sale of their product. And the consumers' credit worries are: that they have insufficient funds with which to buy all that either the manufacturers or the farmers want to sell. The banks will be helped to liquidate frozen assets. The producers will be helped to make a fresh start toward prosperity. Of the consumer, not a word.

But then it is argued that as soon as the wheels of industry start turning at increased speed, more people will find employment; pay rolls will be boosted; the people will have once more money with which to buy to their hearts' content. This sounds plausible enough. But on second thought there appears an unfortunate twist in logic. In the mines and the factories, in offices, plants and mills, wages and salaries are, on the average, fifty per cent of the final manufacturing bill, including cost of the material. But the consumer has to pay fully one hundred per cent which is the final price of the product. How do you account for the difference? After all, at least eighty per cent of all consumers depend on wages and salaries! If a man has to pay \$1 for a necktie, and the share for his labor is fifty per cent only, where is he to take the other fifty cents from?

Here lies our misconception! Under the mass of intricate economic laws and involved terminology we are losing track of simple common sense. We are talking about gold and credit shortage, about collateral and inflation, and in the meantime the man on the street, upon whose willing shoulders rests this huge business structure of ours, he is left—a sad and neglected creature—in an isolated corner.

GERHARD HIRSCHFELD.

Education

Educational Patter

WILLIAM T. MILLER

I SUPPOSE I shall be criticized for the use of that word *patter*. It sounds like slang, but it is just the word to express my exact meaning. The dictionary includes "patter" with other definitions, as meaning "the lingo spoken by thieves, beggars, etc." Not that I bracket educators with the two classifications mentioned in this definition, for I am certainly not a thief; and most of us have thus far happily escaped the tin cup.

But certain educators have developed a real "lingo," which is what we mean by "patter." By this I do not refer to those necessary technical terms which must typify all arts and sciences. Such miscellaneous expressions as primary, elementary, secondary, supervision, organization, administration, retardation, acceleration, discipline, testing, and numerous other common words are necessary for intelligent educational discussion. The "patter" to which I refer is made up of certain terms and expressions whose only excuse for being seems to be a desire for novelty. No doubt the inventors of this "educational lingo" justify themselves by the thought that they are expressing some new shade of meaning or some new method of procedure. Perhaps they are; but the results are sometimes not far from ludicrous.

A perusal of educational periodicals shows plenty of examples of what I have in mind. Sometimes we see an attempt to be original in the use of individual words. For example, a certain widely read school review seems to have an editorial policy which dictates that the plural of "curriculum" shall be spelled "curriculum," instead of "curricula." Probably this is a phase of the effort to discredit the study of Latin. No more Latin plurals! If that is so, I would suggest to these same editors that they ought to cultivate the virtue of consistency. In the same magazine which features the word "curriculum" at every opportunity, we note frequent articles in which there is very careful and correct use of the expression "these data," and, of course, "data" is the Latin plural of *datum*. If this review is going to insist on "curriculum," then I humbly suggest that it also say "datums"; e.g., "these datums!" That *would* be original.

Many articles in the same review contain statistics. In one of these discussions there is mention of two-year periods of time. Here we meet the resounding word "biennium." What is a "biennium"? Evidently a two-year period, or more simply, merely two years. But "biennium" is good "patter," and it sounds scientific! Of course it is Latin; so I must be wrong in thinking that Latin is entirely taboo.

Many wonders are performed today in the field of statistics. The "formula" is growing immensely in popularity among educational inventors. How far this formula fad may be carried is shown in the following quotation:

On the assumption that four ratings are essentially similar to

any two ratings picked from the four, the . . . prophecy formula ($r_2 II = 2 r_1 I$ over 1 plus $r_1 I$) may be used to estimate $r_2 II$ from $r_1 I$. . . Evidently the composite final rating is a reliable measure of the opinions of teachers concerning a student's personality, and increasingly so as several ratings are combined.

And so on at some length, simply to prove that the more estimates we have, the more valuable the results will be. All of which is very true, almost self-evident; but why drag in a "formula" to prove it? Just "patter."

A very popular educational pastime today is the process of "evaluating" this and that. Of course, when we examine any activity, or plan, or textbook, or method, we expect to form some judgment, favorable or unfavorable. This is the general idea of the procedure known among educational patters as "evaluating." The term itself is very proper, and evaluation is a useful process. But the word is needlessly exploited. Some editors ought to evaluate the evaluators.

There is much ado lately about tests and examinations. The "essay" type and the "objective" type are in constant conflict, but the greatest vogue in this field of educational literature is that of the "prognostic" and "diagnostic" test. Some of these tests are probably worthwhile; but, like so many other worthwhile ideas, this one is sadly overworked. "Prognosis" and "diagnosis" have become parts of our educational lingo. We might suggest a trilogy in this matter, and top off the numerous "prognostic" and "diagnostic" tests by some that are "agnostic."

Another interesting and resounding word frequently met in the new pedagogical literature, is "orientation." There we have a real bit of metaphor. The process of "orientating" I take to mean an effort to locate oneself definitely, with regard to some intellectual problem. Of course, that is always an advisable thing to do. We should always know what we are trying to do, how to do it, and whether we are making any progress. This implies a sort of sense of intellectual direction; hence "orientation." It is an interesting word; but, like our popular songs, it is being killed by excessive rendition.

The same might be said of "reorganization." Everything is being reorganized. There are the reorganized grade systems: 8-4, 7-2-3, 6-2-4, 6-3-3, and 6-6, among others. Subject matter is under constant reorganization: general science, general language, general mathematics, general social science, general shops—a general change ever going on. Even college systems are being reorganized; for radical and rapid change seems to be a modern disease. It is true that progress means change; but not always true that change means progress. It depends upon the nature of the change. That is one of the things that some of our educational Horatios never seem to dream of, in their philosophies.

This craving to reorganize something is a potent factor in the overloading of our school systems by the process so glibly called "enriching the curriculum." Like insidious propaganda, this "patter" of enrichment and reorganization is expanding our textbooks into encyclopedias, and crowding our courses of study with useless and indigestible material.

This little "critique" may end with a bit of advice to the reader of educational literature, phrased in language that the student of pedagogy must know, if he would be up-to-date. My advice is simply this. If you wish to evaluate the prognostic efficiency of the reorganization and integration of curriculums, you should orientate yourself by the use of some diagnostic formulae (or should we say "formulas"?). If you can successfully do this, you will begin to understand the meaning of "educational patter."

Sociology

Methods of Social Research

R. K. BYRNS

IN the attempt to increase knowledge concerning one of the newer branches of study, the social sciences, the modern American university allows much energy, enthusiasm, and expense to go into social research. The extensiveness of the field, and the importance with which it is viewed, are stimulating to the faculty member, research worker, or graduate student who is eager to contribute some newly ascertained fact to the world, and thus gain recognition and advancement. It is indeed unfortunate that desire does not create ability, and that often the ambitious man who wishes to contribute to the social sciences lacks sufficient background in the substantial sciences and general culture to have a sense of standards and values which would enable him to direct his attention toward constructive and significant research. Social research, as it is being carried on at the present time, deserves criticism not alone because the subjects investigated are of little significance but also because the methods employed are inadequate and inaccurate.

All investigations that involve social relationships are handicapped by certain limitations that exist in the very nature of the subject. Control, which is an important element in experimental science, is very difficult, if not impossible, to obtain in investigations that make human beings the subject of study. Prediction, which is an aim of true science, is dangerously unreliable in the social sciences, because the individual human being has within himself the power to will. The objective method, which is satisfactory in the physical sciences, is obviously insufficient to obtain complete knowledge in the social sciences. However, the superficial sociologist, the urbane educationalist, and the pseudo-psychologist are not halted by these limitations for they calmly deny the existence of whatever impedes or baffles them.

The research worker in the social sciences proudly professes that his method is objective; in fact, he goes so far as completely to condemn everything that is not objective—reason, introspection, and common sense. It is under the banner of objectivity that some of the most amazing stupidity in modern thought is arrayed. Consider, for example, my friend the psychologist, an ardent behaviorist, who decided that there was a field open for research in the significance of dreams. His first step was

to toss aside, with a scientific gesture, practically all the work and thinking that has ever been done about dreams because, as he said, it was often subjective and based on introspection. The next move in the scientific procedure was to outline his method of work, and he decided that in order to produce a work of statistical significance on the subject of dreams, he must have enough cases to furnish a true sample of the dreams of the world. He settled on personal conferences as being the most satisfactory way to discover all that he could about dreams. He is still engaged in the gathering of data which he confidently believes is objective; he and his fellow-workers have failed to see the perfectly apparent fact that he is simply amassing a large number of subjective and introspective accounts of dreams.

"How can you possibly study the significance of dreams except through introspection?" he was asked.

"Aren't you quibbling on words? Behaviorism is an objective method and I'm a behaviorist," he earnestly answered.

He will publish his research as he has published similar studies in the past, and the world will receive it as an "objective, scientific study of dream psychology" by the brilliant young doctor who has advanced steadily from an assistantship in one leading university to a professorship in another. He is but one of the horde of research workers who think that by some queer trick a summation of introspection is objective, while a single bit of introspection is merely subjective.

The questionnaire with every question from "Have you had trouble walking in the dark?" to "Do you want your wife to look natural?" and with every purpose from that of the soap advertiser to that of the up-to-date grammarian, is generally regarded as an acceptable "objective" technique in social research. The questionnaire obviously deserves condemnation, because it carries with it the false assumption that one hundred opinions, no matter how hastily given, are better than one carefully thought-out opinion. In the use of the questionnaire, again we see the tendency to accept a large number of subjective opinions as being objective. Add to these two weaknesses the fact that the questionnaire is looked on as a nuisance, something to be either thrown into the waste basket, or filled out as quickly as possible, and it is evident that it has but little value as a method for finding the truth.

The rating scale which is used extensively in sociology for rating home environment, in education for determining a pupil's status in a subject, and in psychology for showing an individual's personality, is another tool of scientific method that should not go unchallenged. There are, conceivably, instances where a rating scale might be useful, but certainly scientific social research is not one of these instances. The use of home-rating scales to give environment an objective ranking is typical of the failure of this device. The "environment" of the home with a library of five hundred books is rated much higher than the home with fifty books, without taking into account whether the books in either home are read or are merely a part of the interior decoration, or whether the books in

the larger library are a finer type of literature than those in the small collection. It would be nonsensical, of course, to attempt to give every book in every home a weight according to the type of book it was, and the number of times it had been read in the family, yet without doing that, the item "size of home library" in the rating scale is without value.

Very often social research becomes involved in comparisons. True comparisons, observed and set forth in a really scientific manner are very difficult to achieve in any field, as they demand identical control of conditions during experiments that are by nature different. But the investigator in the social sciences does not hesitate because of difficulties. He heedlessly proceeds to do "research" by comparing this and that in a hasty fashion. Scores of research workers have compared two methods of study, one man having proven conclusively that one method was better, and the next having proven that the other method was better. Other investigators have dealt with comparisons of the long and short assignment; of long and short recitation-periods in school; of sentence-drills and theme-writing in the elimination of errors; of the relative importance of maturation and learning; of home and institutional training for the child; and above all, of the influence of heredity and environment. The comparisons prove nothing; they may bring to light some interesting information which may or may not be of constructive value, but, for the most part, they do not deserve the name of research.

When the research worker himself realizes that his method is open to criticism, and his conclusions are unconvincing, he attempts to save the honor of his study by retreating into statistics. Data which consist of tabulations of cause and effect—"the industrious student with normal intelligence rates higher than the indolent student of the same intelligence," and "the pleasant student is liked better by his teachers than the unpleasant student," are thrown together into formulae, multiple correlations, and regression equations, which are impressive simply because of their complexity. Roman numerals and Greek letters are brought in to help the limited number of Roman letters and the Arabic numerals in the maze of statistical symbolism. One ingenious personnel research worker has evolved a seven-inch formula which, she claims, demonstrates exactly the cause of good or poor business in a department store.

"Isn't it at all possible that general business conditions may influence the amount of business a store does?" she was asked.

"That is X to the third power," she explained. "Y is the appearance of the clerks, A is the quality of the merchandise, and all these other letters stand for other factors. By applying my formula I can tell our trade status exactly—that is, if I know the values of the symbols."

To say that much research in the social sciences is on a low level is but to express the obvious. Furthermore, there is no reason to believe that research methods will be improved, while the subjects of research do not merit respect. Clear thinking and the judgment of critical

scholars must be directed to this field of study if it is to deserve a respectable position. Until the research worker possesses a real sense of values, and until he is sincere enough in his search for truth to discard the prejudices of the objective scientist, there can be little hope for improvement.

With Scrip and Staff

ONE of the blessings of the present purgatory is that it has made the ordinary man distrustful of glittering simplifications. We have come to realize that life contains too many invisible factors to be summed up in mechanical formulae. The graphs and statistical tables which delighted the economists just before the depression are now looked at by the victims with mournful tenderness, somewhat as grandma used to finger the gloves she wore to the Atlantic House ball in the summer of 1867.

"For months before the month of October, 1929," remarked to me the head of one of our most painstaking financial research organizations, "we had to be continually recharting our course. The tables and graphs would work for a while; then an invisible factor would pull the financial world off the orbit we had plotted for it. We would insert some factor that we had neglected; plot again; find it would work fairly well for a few weeks; then again came the deviation. Finally, when the crash came, we realized that the whole charting business was astray. All we can do now is to decide each morning how we shall experiment before evening; in the hope that somehow by all these experiments in time of distress we may learn truths which will be a protection to us in time of prosperity."

WRITING in the *Survey* for February 15, Paul L. Benjamin, Secretary of the Social Hygiene Society of the District of Columbia, complains that relief work is running into tanglefoot through too rigid adherence to efficiency schemes. Social agencies are in too much danger of attachment to "professionalism, and a certain hardening of the arteries which comes to any organization when it becomes over-institutionalized." Over-emphasis on case work, in place of sheer relief, he finds to be a symptom of such rigidity; and remarks:

Will social workers and social agencies then use the mechanism of escape from the dilemma in which they find themselves? On the plea of doing adequate work for the few instead of shoddy work for the many, will they withdraw into the sheltered cloister of the clinic with its controlled case load?

Mr. Benjamin congratulates the social agencies on their stand for individual case work and for the budgets of "character-building agencies." But he believes that insistence on adequate care for each individual may go too far in a time of general distress; and that the public should not be sacrificed to perfect efficiency. Recently the Pilgrim met with a group of children in one of our Catholic institutions who did not properly belong there. But they were being kept from starvation and worse only

because the Catholic agency was elastic enough in its charity to take them in, when the more rigidly exacting requirements of other institutions would have left them drift upon the street.

INTO the limbo of glittering efficiency plans went the great Soviet scheme of the uninterrupted five-day week; uninterrupted, that is to say, by any general day of rest. Workers were to stop in shifts; families were thus to be divided; and the outworn, inefficient, bourgeois idea of the Sunday rest cast to the winds. Yet the invisible factors made their appearance. The workers, despite every stimulation, slowed down; they faltered; they bungled; they stopped. And the day of general rest returned, with loud trumpeting, just as it had been dismissed. In Soviet Russia today there is a universal sixth day of rest; a "six-day week" now makes its shame-faced appearance as the successor of the uninterrupted "Socialist" work period that had ousted the hated Christian week of seven days. The French Revolution tried a ten-day week, but the invisible factors proved it impracticable. It will be interesting to see if man's connatural rhythm of life does not stealthily force "efficient" Bolshevism, amongst its other concessions, to come back to a week of seven days.

THE projects for calendar reform seem to have met with a similar fate. A couple of years ago, many anticipated that January 1, 1933, would see the beginning of a new system of time division, by which all months would be declared equal. In the interests of efficiency and simplification the famous Kodak manufacturer, George H. Eastman, propagandized far and near the scheme proposed by the Englishman, Moses Cotsworth, which provides for thirteen months of twenty-eight days each. This scheme, and some of the arguments for and against it, the Pilgrim described in AMERICA for June 14, 1930. The extra month would be called Sol, and would fall between June and July. The present January 29 would be February 1, and so on. The Cotsworth calendar, however, struck a snag in providing for the extra day necessary to make up the annual 365. This "blank day," or "year day," would (unlike our present leap-year day, February 29), fall on no week day, but would come *between* Saturday, December 28, and Sunday, January 1. Immediately the Jews and the Seventh Day Adventists made an issue out of this extra day, and accused it of "breaking the age-old sequence of the Sabbath."

When the Commission on Calendar Reform met last year at Geneva, immense petitions denouncing the thirteen-month calendar appeared on the scene. One of these weighed 150 pounds, or half the estimated weight of Santa Claus. Personally I have never been quite convinced that such an "unbroken sequence" of sabbaths has prevailed since the beginning of time; still, thus was the petitioners' belief, and its manifestation was enough to convince the commission that there were "invisible factors" in the situation quite apart from the supposed efficiency of the Cotsworth reform calendar. Apart from

a mild recommendation that the date of Easter be fixed, to which no one apparently objects, the whole question of calendar reform was shelved. Twenty-seven delegates voted for the conference report, which was "almost unanimous in coming to the conclusion that the present is not a favorable time, taking into account the state of opinion, for proceeding with the modification of the Gregorian calendar." Said Sir John Baldwin, the British delegate:

I join issue with those who affirm that the future prosperity of the world depends upon rationalization and statistics. Statistics have their use, but there are greater issues than statistics. In the circumstances it would appear to His Majesty's Government that all further action by the League of Nations should be suspended until such time as there is more general agreement and a genuine public demand.

Less radical plans shared the fate of the Cotsworth proposition. The so-called World Calendar, for instance, proposes twelve equal, but not equally long months. The first of every three, or of every quarter, would have thirty-one days, the other two would have thirty. But the extra year-day is still in the way.

Father James A. Colligan, S.J., of the University of San Francisco, has, on the other hand, a thirteen-month calendar which, he believes, would not offend the sab-batarians. The problem is solved by occasionally inserting an extra week, instead of an extra day or month. But the years are of unequal length, and the awkward thirteen-month plan remains.

Anyhow, the discussion has proved, as the delegates from Colombia and Estonia both noted, that religious scruples are not easily ignored; and that public opinion is not as keen on efficiency as was imagined. Many of us are still cheerfully wearing last year's hat. As for the calendar, the advice of the Italian delegate may sum up the general feeling: "It is not possible to do anything now; let us leave the matter to our descendants."

AMIDST things efficient and inefficient St. Ansgar's Scandinavian League of New York pursues its tranquil calendar, meeting monthly during the season at Campion House, the headquarters of AMERICA. Father LaFarge, of the AMERICA Staff, was appointed Spiritual Director of the League at the beginning of this year, and has asked the Pilgrim not to fail with his annual notice of the League's activities.

The League has seen twenty years' service in its work of distributing Catholic literature in the various Scandinavian languages, Danish, Norwegian, Swedish, and Icelandic, to those who desire it. With the cooperation of Miss Fanny Laitinen, a zealous Finnish Catholic convert of Peabody, Mass., a start has also been made in meeting requests for Catholic literature in the Finnish language. The League furnishes no literature except for distribution to those who actually request it; and confines itself to the aforesaid languages. There is an increase in such demands as interest in Scandinavia's ancient Faith grows among her descendants. The many notable conversions to the Faith in the home countries

in recent years have had their influence in this country as well.

The League also issues an annual Bulletin, which may be obtained free by writing to the President, Mrs. Frode W. Rambusch, 7501 Ridge Boulevard, Brooklyn, N. Y. The Bulletin contains a variety of articles illustrating the history of Catholicism in Scandinavia, as well as news items telling of its progress at the present time.

One of the most prominent Catholic laymen in Sweden, Count Raoul Hamilton, died in 1931. "For more than forty years as a member of the Swedish Parliament (Riksdag)," says the Bulletin, "and for more than twenty-five years as its speaker, Count Hamilton had as few gained the love and respect of his countrymen, regardless of creed or political affiliation."

Irish monks appear to have been the first Christians to make their way to the outlying islands of Scandinavia. Today, there is a growing interest in Ireland in the Scandinavian countries. The pastor of St. Vincent Church in Elsinore, Denmark, the town made famous by Hamlet, is Father Flynn, C.M. His assistant, the Rev. J. Kelly, C.M., visited the United States in 1929. Father T. King, from Glasgow, is the assistant to Father Boekenooen, a missionary from Holland, in the revival of the Catholic mission on the Faroe Islands, which had died out with the departure of Father Bauer, the first Catholic priest there since the Reformation. The Franciscan Missionaries of Mary have opened a school at Torshaven, the principal town of the islands.

THE PILGRIM.

THE BIRD BELOW THE WAVES

(*Salvum me fac Deus, quoniam intraverunt aquae usque ad animam meam.*—Ps. LXVII.)

He looked far down in the bottomless black
Of troubled water, through spaces dim;
The troubled water looked up at him,
Scowl for his scowl it answered back.

Fathomless dark of the mirror deep
Was shattered glass when a taut wave broke;
Like troubled water, a surge awoke
In his heart where was indifferent sleep.

"Something will come of this!" he cried,
And dark sea under his rudder heard;
He laughed as he spoke the cryptic word,
And dark sea ripples laughed at his side.

Never was water so black, or taut,
Or never so broken, as what was then
Snapping within his being again
And carried away as dreams uncaught.

Deep, down deep in the sea's abyss
A whiteness shimmered a moment's whole
Breathing space, like a drowning soul.
"Something," he cried, "will come of this!"

"The waters were unto my soul, and there
I saw that bird below waves in flight;
Waters were black, but the bird was white,
Unsoiled though in eddies of despair!"

He raised his eyes from the shattered glass
Of fathomless water; he raised his eyes
And saw, in the rainbow-circled skies,
A white bird circle and slowly pass.

BENJAMIN MUSSEY.

Dramatics

Our Artless Playwrights

ELIZABETH JORDAN

THERE is a singular artlessness about our modern playwrights. In the same play they offer us so much that is good and so much that is bad; and they are so amazed when we detect the difference!

Take for example "Distant Drums," the new play by Dan Totheroh, in which Guthrie McClintic is starring Pauline Lord at the Belasco Theater. It has two superb acts and a third that is nothing short of childish. Yet that third is meant by the playwrights to sweep us out of our seats.

A very beautiful and moving scene is the climax of the first act of this drama. A band of our intrepid forefathers, making their difficult wagon journey to Oregon in 1848 to reap the golden promise, have lost the trail. Cholera has broken out among them. Their supplies are low, their stomachs empty; their situation desperate. They fall on their knees and recite in unison the Lord's Prayer, and the curtain falls as their rugged faces are lighting up with the high inspiration of the moment. There were tears in the eyes of many men and women in the audience as that curtain went down, for this was one of the perfect bits in the play. But just behind me a man moved restlessly and uttered a heavy sigh.

"The criticism is right," he firmly assured his woman companion. "This play don't get going!"

There are critics who agree with him even about that fine first act, and there are those who do not. There is indeed a marked difference of opinion in audiences and among reviewers as to the merits of "Distant Drums." But there is little difference of viewpoint as to the final act of the drama, and the artlessness of some of its scene. Personally I found the play engrossing, during the first two acts; and if it had held up to its fine beginning there would be no argument about its appeal.

We have all read many volumes describing our heroic pioneers and their first wagon pilgrimages across the continent, burying their uncoffined dead along the way, abandoning their helpless when they had to consider the greatest good of the greatest number, but dauntlessly forging ahead. The first act of "Distant Drums" gives us a singularly vivid and moving picture of one such group. Behind these gallant adventurers trails a band of Indians, whose distant drums are ever in the ears of the pioneers. The chief of the Indians has seen at a distance the wife of the white chief and is pursuing her. The audience has also seen her, but the effect on the chief is much more marked. When the white settlers are hopelessly lost in the Idaho Mountains, and at the end of all their resources, the Indian chief offers to show them the mountain pass that will lead them to safety if in return the white leader's wife will come to him. The wife (Miss Lord, of course) can save all the others at that price. She is not surprised. From the first she

has felt the call of the incessantly beating drums, has known that their message was for her. Now she is convinced that her whole life has been leading up to this hour of sacrifice. It was for this she was born. She goes to the Indians; and her companions continue their journey to Oregon.

But at many turns the playwright reveals his amazing artlessness. His love story is a supreme example of it. The audience feels no interest whatever in the spick-and-span young pioneer with the greased hair who returns from a whole day of hunting without a speck of dust on his new boots and who is supposed to be violently enamored of his leader's wife. Their love affair leaves the audience cold; yet the next minute that audience is weeping over a beautifully sincere bit of drama in which the old mother of one of the pioneers is wrapped in her best quilt and laid in her uncoffined grave.

When the final scene comes, which should be the strongest in the play, it simply does not carry. Miss Lord, who up till then has acted admirably the role of the visionary New England woman waiting for her message, fails, like the dramatist, to rise to the heights that scene must touch if it is to be effective. She is still vague, still visionary, still slightly incoherent, still the victim of the artless playwright, in those moments when her martyrdom should carry her out of herself and carry her audience with her. So "Distant Drums" leaves something of the impression of a badly baked cake, with many good things in it but with a soggy center. However, those first two acts should not be missed: and, despite the words of the critic behind me, the play does "get going" and keeps going from the first moment to the rise of the curtain on the final act.

"Whistling in the Dark," a play written by Lawrence Gross and Edward Childs Carpenter, in which Alexander McKaig is starring Ernest Truex at the Ethel Barrymore Theater, also has its artless moments; but it is sure to settle down and stay with us the rest of the winter, for it is full of movement and thrills and the star's work is superb. The plot of the piece is ingenious, though far from uplifting. The operations of a band of New York gangsters are interfered with by the activities of a distinguished reformer. The gangsters desire to murder him but fear the consequences. He is too well known and popular a man to be killed with impunity. While they are discussing the problem he presents, Toby Van Buren (Mr. Truex) and his fiancée (Claire Trevor) drop in to look at the gangsters' house, which has a "For Rent" sign on it as a blind. Toby is a famous writer of detective novels. His books (an artless touch) sell by the millions. Knowing nothing of the character of the men he is talking to he prattles about his work, criticizes the stupidity of criminals, who always get caught because they are stupid, and boasts that he himself could commit a perfect murder and get away with it. The chief of the gangsters, who is *not* a stupid criminal, decides to use this professed talent of the visitor. He makes prisoners of Toby and Claire, and gives Toby twenty-four hours to evolve a plan by which the gangsters can kill the Reformer without being discovered and punished for the

crime. If Toby succeeds, he and Claire are to go free. If he fails they are to die, as they will know too much about the gang to be released.

Toby evolves a successful murder plan, and the girl "helps" him by interrupting him every moment—another artless touch. But Toby also evolves a plan which saves the Reformer, the girl and himself. There is action every minute, and there is a lot of comedy. No one takes the moral atmosphere of the play seriously, and every spectator has a fine time. The suggestion that cyanide of potassium put into one's tooth paste will kill the user while he is brushing his teeth, and will leave the impression that he has died of heart failure, is undoubtedly a dangerous one to put before audiences; but the artless playwright did not think this point worth considering. Perhaps the answer is that the average citizen would have a hard time getting any cyanide of potassium anywhere. So that may be that. However, as I have said, no one on the stage or in the audience—except a few thoughtful-looking women—attaches any importance whatever to the moral aspect of the matter; and no one is hurt during the action of the play except a gangster who dies to prove that the loaded tooth brush does its deadly work. What we need now is an announcement between acts by some well-known company that their anti-septic tooth paste will knock out cyanide of potassium. Then even the thoughtful woman can go home happy.

Philip Barry is also singularly artless, as well as untroubled by moral scruples, in the writing of his new play "The Animal Kingdom," which Gilbert Miller and Leslie Howard are presenting at the Broadhurst Theater with Mr. Howard in the leading role. In this offering, Mr. Barry tells the story of one Tom Collier who, having lived happily for three years with a mistress, leaves her and marries another woman. But that is no step upward for our hero. Instead, if you will believe it, he begins to sink; and before he is through with his matrimonial experiment he has fallen from the heights on which he allegedly dwelt with the first woman, and has come down to the level of the animal kingdom. His wife has dragged him there. She has aroused in him animal appetites and a love of creature comforts. Realizing the full horror of his position, he leaves her and goes back to the first woman—with whom, Mr. Barry thinks, his higher nature will again have full scope.

One can fancy the gifted Mr. Barry (for he is gifted) wearing his tongue in his cheek as he evolves this strange story.

"I'll shock 'em," says he to himself, with a care-free grin. But the truth is that all Mr. Barry's characters in this play are so extremely unpleasant, and so wholly without any standards, and his own point of view is so naive, that one is not shocked at all. One is merely sickened and saddened and surprised. There are nice men and women in the world. We all know some of them. Mr. Barry ought to meet a few. He should meet them before he writes his next play, and, (this is most important) before the nice men and women have seen this play!

"Jewel Robbery" represents a Hungarian playwright's best exhibition of artlessness. It is harder for a Hun-

garian playwright to be artless than for Americans to reveal that quality, but Mr. Lazlo Fodor triumphantly achieves the result. He thinks a good way to win a woman's heart is to steal her jewels, and he puts forth this theory at the Booth Theater in three acts, under the direction of Paul Stregger. The woman is Mary Ellis, the robber is Basil Sydney, and the pair of them are as artless as their vehicle; for they both love the play and show that they do. Having robbed the lady the thief woos and wins her away from a perfectly good husband. Nobody cares. In the eloquent words of a college lad who sat near me "Jewel Robbery" is "merely a mess."

And now we hear charming music, and young laughter, and we smell the scent of roses and honeysuckle and delphinium and lilacs; for the month is June and Vincent Youmans thinks that all those flowers bloom at the same time. They do, in the charming set he has given the romantic musical play "Through the Years," which he is presenting at the Manhattan Theater. The poor author of "Smilin' Through," from which this new production is taken, is lost in the shuffle, though Jane Cowl played the piece in New York for a full year and had it on the road another season or two. The original title is lost also. Nevertheless, all this being true, what is left is delightful, and readers of AMERICA will do well to see it without delay. It is as fresh and wholesome as the lovely garden in which most of its scenes are played, and Vincent Youmans' music does more than justice to the story. The tired business man and his blasé young daughter will have a good time at the Manhattan Theater this winter. So will Grandma and the baby and all the other members of the family.

I objected to the business of the doll in the original play, and I object to it again in the musical version. It is another exhibition of a playwright's artlessness and it adds nothing whatever to the production. But what are a few faults among so much that is good? Let us listen to the music and enjoy the love story—a real one this time—and admire the acting and smell the flowers and be glad that playwrights are by turn clever as well as artless. If they were always as artless as they are at moments, no intelligent spectator could endure them in any play!

REVIEWS

Thought and Letters in Western Europe: A.D. 500-900. By M. L. W. LAISTNER. New York: Dial Press. \$4.00.

This book lights up an obscure and comparatively neglected period of history. It also gives the coup-de-grace to a phrase no longer useful except as an index to the intellectual candle-power of those who use it—the Dark Ages. In a leisurely but admirably ordered way the professor calls the roll of the principal writers of those early days, and by generous documentation, permits us to check for ourselves the quite favorable estimate which he makes of their works. The reader's general impression can only be one of admiration for the Church, which provided chiefly in its cathedral schools and its monastic *scriptoria*, the ideal media for the preservation and the diffusion of the ancient learning and of its medieval developments. The Renaissance thus becomes intelligible as a continuous and fairly logical process. As a discriminating critic, the author takes issue with modern scholars on several points. Thus he is not convinced that the study of Greek,

at least in the early Middle Ages, was either as common or as thorough as sometimes thought; he questions also the influence of Scotus Eriugena, and his right to the title, "first of the Scholastics"; and he is forced to abate somewhat the fame of Notker as a Latin poet, by casting serious doubt on his authorship of the sequences commonly associated with his name. Only occasionally does the critic nod; as when, for one instance, we are told (p. 252) that all the biblical exegetes were slaves of tradition, whereas just on the preceding page Radbert had been cited as an example of independence of views. So difficult it is to avoid entirely faulty generalizations endeared by much repetition. There are likewise a few phrases at which a theologian might cavil, especially in the chapter on Carolingian theology, but they will cause little trouble to readers capable of using the volume. In general, the terminology and explanation of Catholic matters are remarkably accurate, thus bearing testimony to the author's careful study of the many Catholic authorities like Bardenhewer, de Labriolle, Dom Quentin, Dom Chapman, et alii, cited in the up-to-date bibliography which with an index completes a useful guide for students of medieval history. A. C. S.

The Indispensable Soul. By WILLIAM H. CRAWSHAW. New York: The Macmillan Company. \$2.50.

The professorial career of Dr. Crawshaw is certainly a guide as to what might be expected from his mind. His publications have taken the line of interpretation rather than the dull drab monotony of compilation. Thirty-six years ago he published a volume, "The Interpretation of Literature," then four years later, "The Literary Interpretation of Life." Other volumes followed, mainly along this interpretative line, until finally comes as a complete realization of life and its meaning this volume "The Indispensable Soul." The book is divided into three main sections dealing with "Relativity" first, then "the Soul," and lastly, "Intuition." Naturally these subjects are not dealt with in a way which will meet with every reader's approval, as the author is frankly a layman, not trained in dogmatic theology or in mathematical sciences. He seeks rather to appeal to the general reader whose intelligence and perceptive qualities require or demand argumentative assistance against the perpetual onslaughts of those scientists to whom pessimism and monotonous materialism constitute the van of modern progress. These scientists Dr. Crawshaw meets plainly and frankly with questions—concluding (pp. 10-11) that they are only happy when "begging the question," and asks the psychologists who are so much in vogue today why they do not think it is necessary to enquire for the soul—because dismissing it does not account even for the necessity of dismissing;—or again (p. 47) he asks, do these materialists believe that they appreciate the Sistine Madonna by analyzing the paints with which it is created? With like questions and analysis the author marshals and weighs evidence; with such like thoughts the author portrays the fact that in denying the soul we act only as Peter did with the Founder of Christianity; merely like Peter, to relent in remorse that the soul we thought of as a ghost is really ourselves in full and completed development. B. C.

Der Grosse Herder. Erster Band: A bis Battenberg. Freiburg and St. Louis: B. Herder Book Company. \$9.50. Complete set of twelve bound volumes: \$75.00 cash in advance.

"The Big Herder" is the "fourth, completely renovated, edition" of Herder's famous "Konversationslexikon." In reality, however, it is so completely new as to mark a milestone in Catholic bookmaking. "The work," says the announcement, "is not a Catholic Encyclopedia in the sense of our American Catholic Encyclopedia, but a general reference work of universal range, edited from the Catholic viewpoint, for the use of Catholics, and saturated with the Catholic philosophy of life. The remarkable impression it makes may be summed up as that of a production which combines the immense resources of German scholarship, industry and thoroughness with practicality of aim and the finest technique in encyclopedic and typographical art. The extent of the work will appear when we learn that it will

contain about 180,000 distinct entries with thousands of portraits, maps, charts, and other illustrations "which really illustrate." These latter include a multitude of full-page polychrome prints. One of the most noticeable features is the combination of longer articles with the numerous brief entries. By a skilful, thoroughly modern system of grouping and condensation, fairly full encyclopedic treatment is assured within a very small space. The work abounds with brief summaries of historical dates, resumes of scientific findings, schedules of various kinds, many of these in "boxes" for greater visibility. Special articles are frequently "boxed." A striking example of the latter is the article "Aquarium," with two pages of colored prints, a complete brief practical treatise on the care of the aquarium. A characteristic feature is offered by the "practical" paragraphs, giving specific directions on daily problems of life, which form part of many even of the briefer articles. Under *Angst* (fear), for instance, we have a paragraph of definitions, based on the most reputable modern psychology; a paragraph on fear from the standpoint of psychoanalysis; a paragraph of practical directions on the treatment of fear in a child's education; and a brief bibliography. There are complete little treatises on etiquette, contagious diseases, the antique world, apple culture, asceticism, heredity, muscle-hardening, etc., etc. The article on *Amerikanismus* (in the cultural sense) is moderate, though Dreiser, Dos Passos, and Anderson are quoted as serious critics. The volumes are sturdily bound in cloth, printed on heavy calendered paper, and lie flat when opened. The publishers bank on the appreciation of the public, at home and abroad. Given even an elementary knowledge of German, it is hard to see how seventy-five dollars could be better invested. J. L. F.

BOOKS AND AUTHORS

History.—Prof. Samuel Flagg Bemis, of Princeton University, has made an exhaustive study of "The Hussey-Cumberland Mission and American Independence." (Princeton University Press. \$3.50), a little-known diplomatic mission that nearly resulted in a separate peace treaty between England and Spain and whose result would have been a very unsatisfactory semi-independence for the United States. Indeed, the part played in the final independence of our country by Hussey, an Irish priest, and Cumberland, an English playwright, is surprising, and even now makes us shudder at the narrow escape from a peace which would have allowed England to deal with the Colonies as she wished, without any interference from France and Spain. It was only George III's insistence on retaining Gibraltar and the fortunate culmination of the battle at Yorktown that prevented such an unsatisfactory peace treaty. Hussey as a worker in the pay of both Spain and England, and loyal to Spain, and Cumberland, a colorless individual, emissary from England to Spain, form the nucleus of this study. It should prove invaluable to the student of American history as a hitherto untouched chapter on the foundation of our country, and even to the layman it should be interesting as a cross section of European diplomacy which had a great bearing on our independence.

"Through Four American Wars," (Meador Publishing Co. \$2.50), is the life story of one of America's oldest living soldiers, General William H. Bisbee, as told to his grandson, William Bisbee. This great campaigner's life has been one of continuous successes and rewards, for he started his military career in 1861 as a private, and ended it by retiring in 1902, a brigadier general. He has lived through all of America's wars since the War between the States, and has fought in all of them except the World War, having been declared too old for active duty during that war. Entering the Army during the war between the States, he fought throughout that war, and successively he battled during the Indian Wars, the Spanish American War, and the Philippine Insurrection. His memoirs could well have been made into an intensely interesting biography; as it is, the book is very poorly written, so poorly, in fact, that it robs these memoirs of a great deal of their interest. Only when he is describing battles, and using the military vernacular, is he safely on the side of perfect

English, in all other cases there are frequent grammatical errors. The book is excellently bound and printed, and very well illustrated.

Religious.—Though "God" (Putnam. \$2.00), compiled by Bessie G. Redfield, professes in a subtitle to be a dictionary of the deities of all lands, it is difficult to see on what principle the choice of material is made. Perhaps the volume is meant merely as a dictionary of mythology and to that extent it will be found serviceable. Hades and Olympus are included but there is no allusion to the Hebrew and Christian Heaven and Hell. The Koran is explained; the Bible passed over in silence. Neither is there any mention of the true God, of Christ, or the Holy Spirit. On the other hand under the word *Lucifer* we have the unhistorical and unwarranted and, to Christians, offensive statement: "The legend of the fall of the angels led to the identification of Lucifer with Satan. . ."

Many years ago the Rev. Thomas J. Brennan compiled for the C. T. S. "A Simple Dictionary of Catholic Terms" (Text Book Publishing Company). Announcement has been made of its revision and reprinting. It makes no boast at being complete still there are many words that will casually recur to the reader that have some distinctly Catholic meaning yet are missing from its pages. The virtue of faith is defined but not hope or charity; we have *vow*, not *oath*; *congregation* (Religious) but not *Order*; *amice*, not *purificator*; *Loretto*, not *Lourdes*; *sacrilege* and *simony*, not *adultery* or *superstition*; *faldstool*, not *priedieu*, etc. The name of even so well-known an Order as the Augustinians is omitted, and terms such as *sodality*, *mission*, *Fathers of the Church*, *retreat*, *meditation*, *mystery*, *pontiff*, *Gregorian Masses*, *First Friday*, etc. Occasionally, too, there are inaccuracies in the definitions, but none of them significant. On the whole the little booklet is one that may very profitably find its way into our Catholic homes for brief, handy reference.

The clergy and students for the priesthood will find the "Summa Theologiae Moralis" (Bruges Descles. 60 frs.) by Benedict Henry Merkelbach, O.P., useful and helpful either as a text or as a reference book. It is clear and orderly, and advantage is taken of the latest scientific, philosophical, and theological findings to give it a modern and practical aspect. The primary treatises which have to do with the more general moral topics prepare the way naturally and easily for Father Merkelbach's more special studies which he groups under the three theological virtues.

There is so much practical advice not only for those for whom it was primarily prepared, but for all those who hold offices of authority in "The Sister in Charge" (Benziger) which Norman F. Speicher, O.M. Cap., has translated from the German of Max Schmid, S.J., that it may well find readers beyond Superiores in our convents. The author's balanced judgment and long experience as advisor to nuns gives his book an unquestionable value and authority. What he has to say on the various virtues and on the duties of Religious superiors is at once practical and solid asceticism. The volume emphasizes that it is less through natural gifts than by being spiritual and supernatural that the successful superioress manages community affairs and safeguards the spirit of her Order, and the vocations and the happiness of her community.

In the fourth and last volume of his "Conferences on the Interior Life" (Herder. \$2.50) the Rev. A. M. Skelly, O.P., continues his essays on mysticism begun in the preceding volume. The various forms of infused contemplation are exposed and different types of mystical phenomena discussed. The volume should be particularly helpful for confessors and spiritual guides. An eminently practical and brief exposition of the rules for the discernment of spirits is included in an appendix.

Collaborating together, the Rev. Dr. George Johnson, the Rev. Jerome D. Hannan, and Sister M. Dominica, O.S.U., have prepared for fifth- and sixth-grade children a new "Bible History" (Benziger. \$1.16), covering both the Old and New Testament. Not only is the matter quite adequately and happily selected, but the format of the book is in accord with the new

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pedagogical methods, the printing is good, and the illustrations many and attractive. Besides the chapter divisions, there are paragraph "shoulders," and at the end of each chapter practical questions and suggestions. Very aptly the colored frontispiece is of "Jesus Christ, King."

Philosophy.—Any complaint that John Dewey is too clear to be a good philosopher is hardly justified by the essays he has published under the title "Philosophy and Civilization" (Milton, Balch, \$5.00). Who could complain, for example, that the meaning is too plain in a sentence like this: "Philosophies which emerge at distinctive periods define the larger patterns of continuity which are woven in effecting the enduring junctions of a stubborn past and an insistent future"? A more fundamental and serious objection to these essays is that when the meaning emerges, the truth (if there happens to be truth) is hardly worth the search. But then, of course, according to Mr. Dewey, "Meaning is wider in scope as well as more precious in value than is truth, and philosophy is occupied with meaning rather than with truth." Still less, it would seem, is philosophy occupied with so vulgar a thing as proof. Denziger's *Enchiridion* is hardly more dogmatic than Mr. Dewey's book. From what general principle, or by what process of logic or method of induction does anyone but a dogmatist arrive at a pontifical pronouncement like this: "The story of the achievement of science in physical control is evidence of the possibility of control in social affairs?" And so the last essay ends on a note of wistful pessimism. Only wait, and (one supposes) the makers of bridges will span the gulf between conscience and moral irresponsibility. Until they do, let us others keep the Ten Commandments.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ADVENTURES IN FACT AND FANCY. Frances L. Taylor. 84c. Beckley-Cardy.
BLESS'D FRIEND OF YOUTH, THE. Rev. Neil Boyton, S.J. \$1.00. Macmillan.
BRONTES WENT TO WOOLWORTH'S, THE. Rachel Ferguson. \$2.50. Dutton.
BUSINESS LAW. Thomas Conyngham. \$6.00. Ronald Press.
CAPITAL CITY MYSTERY, THE. J. H. Wallis. \$2.00. Dutton.
CHURCH OF TOMORROW, THE. Kenneth Ingram. \$2.00. Macmillan.
CLYM. Mary V. Hillmann. \$1.00. Devin-Adair.
CRIME AT THE CROSSWAYS, THE. Brian Flynn. \$2.00. Macrae-Smith.
DAMIEN OF MOLOKAI. Irene Caudwell. \$2.00. Macmillan.
ECCLESIASTICAL GREEK FOR BEGINNERS. J. E. Lowe. \$1.75. Benziger.
EVOLUTION AND THEOLOGY. Rev. Ernest C. Messenger. \$2.50. Macmillan.
FACT AND STORY READERS, BOOK EIGHT. Suzzallo, Freeland, McLaughlin, and Skinner. American Book Co.
FIGHTING HEARTS. James French Dorrance. \$2.00. Macaulay.
FOLKHOUSE. Ruth Sawyer. \$2.00. Appleton.
FRENCH HISTORY. Emile Saillens. \$1.00. Lippincott.
FROM DUSK TO DAWN. Rev. P. F. McCaffrey, O. Carm. \$3.00. Benziger.
GROVER CLEVELAND. Denis Tilden Lynch. \$5.00. Liveright.
HOW PETER BECAME POPE. William Dallmann. \$1.00. Concordia Publishing House.
IDA BAILEY ALLEN'S MODERN COOK BOOK. \$1.00. Garden City Publishing Company.
IF I BE LIFTED UP. Paul Bussard. Liturgical Press.
INSIDE STORY OF THE HARDING TRAGEDY, THE. Harry M. Daugherty and Thomas Dixon. \$3.50. Churchill Company.
LEFT HAND LEFT. Motrell Massey. \$2.00. Penn Publishing Company.
LOOKING FORWARD. Nicholas Murray Butler. \$3.00. Scribner.
MAN ON THE FENCE, THE. E. Charles McCarthy. Published by the author, Syracuse, N. Y.
MURDER IN THE ZOO. Babette Hughes. \$2.00. Appleton.
MISTICK KREWE, THE. Petty Young. \$5.00. Carnival Press, New Orleans.
MODERN VIEW OF THE OLD TESTAMENT. A. William G. Shute. \$1.50. Macmillan.
MUD LARK, THE. Arthur Stringer. \$2.00. Bobbs-Merrill.
MYSTERIOUS UNIVERSE, THE. Sir James Jeans. \$1.00. Macmillan.
PETER AND NANCY IN EUROPE. Mildred Houghton Comfort. 75c. Beckley-Cardy.
PHILIPPINE UNCERTAINTY. Harry B. Hawes. \$3.00. Century.
PRICE OF LIFE, THE. Vladimir Lidin. \$2.00. Harper.
PUPILS' HELP BOOKS IN GEOGRAPHY. Schockel, Fry, and Switzer. American Book Company.
ROBERT BARNWELL RHETT. Laura A. White. \$5.00. Century.
RURAL COMMUNITY, THE. Dwight Sanderson. \$4.40. Ginn.
SACRAMENT OF LIFE, THE. Father James, O.M.Cap. \$1.85. Herder.
SAINT AUGUSTINE. Heinrich Hubert Lesaar. \$2.70. Benziger.
SILVER LININGS. Joseph McCord. \$2.00. Penn Publishing Company.
SMALL CATECHISM OF THE MASS. Paul Bussard. 10c. Liturgical Press.
SONG OF THE LARK, THE. Willa Cather. \$2.50. Houghton, Mifflin.
SOUL OF A CHRISTMAS TREE, THE. Theodore Arnheiter. \$1.50. Christopher Publishing House.
SWORD OF THE SPIRIT, THE. Rev. Robert Eaton. \$1.35. Herder.
STALIN. Essad-Bey. \$3.50. Viking Press.
THIRD SPIRITUAL ALPHABET, THE. Fray Francisco de Osuna. \$3.95. Benziger.
WHAT PRICE ECONOMIC ADJUSTMENT? James Davidson Dingwell. \$1.25. Christopher Publishing House.
WHITE ARROW, THE. Anthony Wynne. \$2.00. Lippincott.
WHY THE MASS? Dom Louis Trauffer and Dom Virgil Michel. 10c. Liturgical Press.
WILD RYE. Muriel Hine. \$2.00. Appleton.

Young Jonathan. Murder in the Air. Loads of Love. Top Story Murder.

After reading through "Young Jonathan" (Houghton, Mifflin \$2.00), the latest of a series of novels by Sophia Cleugh, this reviewer is tempted to raise the Homeric shout: "Men, stand back! This story is of, by, and for the ladies—God bless 'em!" It is all about dukes and duchesses, with a few baronets and a retired admiral thrown in for good measure. The hero, a fairly incredible child of ten, enters the scene as a very subordinate hireling of the Scotch gardener to the ducal family, and leaves it the rightful heir to the dukedom. But the noble child will not take his dukedom; he insists on giving it to his younger half-brother. In fact, he is sickeningly good, this Young Jonathan; he even likes to study. As a research problem for some lady candidate for the Ph.D. degree (now that that twisty one of "The Time-Element in Dishwashing" has been happily solved), one might suggest unearthing the evidence to prove that Mrs. Cleugh's middle name is Pollyanna. Unless—unless—can it be possible?—the lady is burlesquing the novel of sentiment, and spoofing her innocent readers!

Even the more blasé of case-hardened devotees of detective fiction may find themselves being thrilled when they read "Murder in the Air" (Morrow, \$2.00), by Darwin Teilhet. The scene of four murders in forty-one hours of flying over the Atlantic is laid in a huge transoceanic air liner, the Dorbach. A valuable diamond necklace, property of Prince di Midici, attracts the attention of a notorious Continental jewel thief, called the "Sleeper," who, according to radiogram from the Marseilles Sureté, is on board the flying Dorbach. The book has novelty of atmosphere to recommend it, and a baffling array of characters, anyone of whom might be the murderous "Sleeper." Although the detective St. Amand is not unusually brilliant, he is also not too "scientific" or high-fallutin'. The best pages in the book are those describing the adventure Jerome Bale (who is telling the tale) has in the motor nacelle, when, alone after finding the necklace hidden in the oil tank, he finds the "Sleeper" has followed him, and during some of the tensest moments in recent detective fiction, is separated from the murderer by but a frail sheet of duralumin. You won't put it down until you have finished it and when you put it down you will have enjoyed it.

According to the book jacket, "Loads of Love" (Harper, \$2.50), by Anne Parrish, is a satire; but even a satire should respect the limits of endurance for a reader. This one has no such respect, and so it is not the thing to take up if one is fatigued or worried or depressed. But if one feels supremely heroic, or positively frivolous, so that nothing will affect one's mood, then only may one attack this narration of the doings of an absolutely vapid young woman, supposedly of the modern type. Her silly conversation might be borne for a page, but it becomes maddening when the whole book is read. She manages to have the hero marry the wrong girl; then arranges a surprise meeting for him with the one who should have been the right girl; finally plans a swimming-party where he is drowned, leaving his young wife with a six-months infant, and no means of support. This idiotic individual pervades the entire book with her prattle, her gaucherie, her mismanagements, but when she writes letters to anyone, at the end she always sends "Loads of Love"—hence the title of this very tiresome book.

Twisted clues, Scotland Yard misjudgment, diabolical plots and smart individual sleuthing on the part of Roger Sheringham, the genial, ale-drinking investigator, contrive to make "Top Story Murder" (Doubleday, Doran, \$2.00) by Anthony Berkeley a genuine thriller in the typical Edgar Wallace style. A dangling piece of rope from an apartment in Euston, occupied by an elderly lady named Barnett who, at the beginning of the story, has been strangled with a string of beads, proves to be more than a flat burglary which had ended in murder. Roger Sheringham saw another and more sinister motive, part of a clever plot which he finally solved, thus increasing his reputation in the minds of the Official at the Yard. "Top Story" offers some diversion in theme and treatment from the usual detective story.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"Offerimus"

To the Editor of AMERICA:

This correspondence about the fifteen-minute Mass makes me smile, for I have a neighbor who can say Mass, read Epistle and Gospel, preach a nice little sermon, distribute Holy Communion, all in thirty minutes. Without the trimmings he can do it in seventeen flat.

Are the people scandalized as one would expect? Far from it. They flock thither from other parishes where they might have to sit through a High Mass and instruction.

Address withheld.

MID-WEST PASTOR.

To the Editor of AMERICA:

If Father Raymond Vernimont ever comes to New York, I would suggest that he come down town and hear Mass at a small chapel frequented by business people. It will cheer his heart to find that there are young priests who do say Mass with reverence and devotion, and that remark applies to all the young priests that have been appointed at this church.

New York.

A. O'S.

To the Editor of AMERICA:

A very peculiar thing about this liturgical rush is that in New York City (where you rush if you wish to live), it is noticeably absent in church services. Mass goes along with a deliberate speed but no haste, and no one fusses, not even those who stand throughout. . . . And while I am handing out bouquets, the New Yorker doesn't lose his church manners away from home. At Adirondack summer resorts where I have met them, they usually start Thursday evening inquiring about Sunday Mass, and once they have arrived there on Sunday, they stay put until the last Amen is uttered. It is your small-townner who never has the courage to inquire and the same small-townner who dashes out before the last Gospel.

Albany.

UP-STATER.

To the Editor of AMERICA:

I have been very much interested in the letters you have printed regarding the fifteen-minute Mass, and I would like to add an observation of my own to the collection.

I have no sympathy for the desire for a fifteen-minute Mass and I very much doubt that this is the practice in any church in the United States as regards Mass alone. I understand, of course, that Mass may be said in fifteen to twenty minutes if there are no communions and the Gospel for the day is not read.

The point that I have not seen discussed is the one-hour-and-forty-minute Mass. Thirty minutes for Mass, thirty minutes for announcements and remarks, and thirty minutes for sermons in two languages plus about ten minutes for Benediction of the Blessed Sacrament is, I think, going to the other extreme from the fifteen minute Mass. Where there is not another Mass to follow, isn't one hour all the time necessary for Mass, sermon, announcements, and Benediction? Anything that is said or done after the people have been in church an hour saves no souls.

Is it not possible to banish the fifteen-minute Mass and also the one-hour-and-thirty-minute one?

Address Withheld.

W. G.

To the Editor of AMERICA:

With the notable advance made in the architectural and liturgical features of American Catholic churches in the past few years, there does not seem to have been a corresponding increase in the liturgical mindedness of our Catholic people. This lamentable

state of affairs, which could be easily improved by a little effort on the part of the parochial clergy and people in each parish, was forcibly brought to my attention on a recent visit to a magnificent new church in a nearby city. This edifice, with its Byzantine dome dominating the countryside and its stately marble columns and baldachino proclaiming the dignity of God's house, not untypical of many, contained a congregation not only missal-less, but for the most part without prayerbook or even rosary beads. No doubt all the people there when leaving after the Mass (which was a High Mass, although the number of resident priests would have permitted a Solemn High Mass), prayed or at least thought, "O Lord, I have loved the beauty of thy house," but very, very few, judging from appearances, prayed, "May the lowly homage of my service be pleasing to Thee, O most Holy Trinity; and do thou grant that the Sacrifice which I, all unworthy, have offered up in the sight of thy Majesty may be acceptable to Thee. . . ."

Now all this leads me to the reflection that it may be of as much importance, in providing for the spiritual nourishment of mankind, to furnish Mass books or Missals either in permanent book form or in the weekly issue type as it is to erect dignified and liturgically correct church edifices. Congregations that can afford to spend a million dollars for a church certainly can afford to assure that their members will never be without an understanding of the Mass and that they will never be deprived of the knowledge to lead them to participate in the Mass instead of being merely onlookers. Such parishes might also be reasonably expected to maintain a choir capable of conforming to the express desires of the Supreme Pontiff. In other words, when building churches why not plan to provide the literature and music of the Mass with as much care as we plan for the number and color of the marble columns or the location of the baptistry?

Progress comes by steps. Let us pray that what we have already advanced to now is the first step, the material of the liturgy, and that higher steps, exemplifying the spirit of the liturgy, will be forthcoming in the form of active participation in the Mass by the laity through the use of the Missal, congregational singing, and last but not least, liturgical Vespers or Compline, which even some cathedrals do not have sung as yet.

Newark.

FRANCIS L. BURKE.

Catholic History in Our Schools

To the Editor of AMERICA:

The suggestion of Mr. Price, printed in AMERICA, February 13, indeed prompts many questions. Let's number a few of them:

1. I imagine American History is still taught in the upper grades of our parish schools; do they leave out the Catholic phases of it? Why isolate what is Catholic in history? Your favorite color looks better in the rainbow than out of it. Furthermore, this would border on the "patriotic" history the schools are only now giving up.

2. Would such a course promote an impartial interest in history in general? It seems not. The pupils certainly would not accurately recognize the reason behind such a course, and they would be started in the habit of singling out the Catholic and merely accepting what is not Catholic as of secondary importance to them. And then, if they attend a public high school and the teacher fails to lay special stress on the virtues and worth of Catholic men in public life, our pupils will feel a sag in their hearts, perhaps rightfully enough,—but a disinterested teacher will be suspected of bigotry.

3. How much of it will stick until later life? A few names might be remembered, which is potentially good, but unless these names are studied further, the fact that we have heard them before means nothing to us.

Why not do the thing up roundly and give a course in the History of the Catholic Church,—in its entirety? Perhaps this could not be done in grammar school, but there is plenty of room for it in high school, and I know of no Catholic high school giving such a course. It should be a really productive seed.

Washington.

JOHN CASE.